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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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The Gurukula System Of Education and its Critics.

(A paper read on the evening of Nov. 26th in connection with the Lahore Arya Samaj Anniversary).

GENERAL INTRODUCTION.

The Gurukula system of education is attracting the attention of the educated and uneducated classes all over the world but both— one from ignorance and the other from apathy—are ignorant of its basic principles, its great merits and its future possibilities. Ever since this system received a sudden and stunning shock from the Great Civil War in which Brahmins and Kshatriyas perished without numbers, our ancient glory, greatness, prosperity, our arts, our physical, moral, intellectual and social excellences also took wings and flew away. Later on, in the Universities of Takshshila, Nalanda, Vikramsalas &c. this same system was followed with the difference

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that a few of these were merely Theological Universities in which the Budhistic or Brahmanic Theology was taught to produce preachers or priests. Even up to this day, it has stood the test of time, defied the desolating, dissolving and disturbing invasions of western culture though it has surely deteriorated as it had to lurk in nooks and corners to save itself. Whatever merits, however, there are even now in this degenerated type and whatever excellences there were in the parent stock, they do not appeal to the worshippers of Western thought and culture.

Hence, this system of the barbarous past of India could, a few years before, be little understood, and if understood at all, it was thought to be the work of dreamers and visionaries or of fanatics who were trying to turn back the rushing tide of time or attempting to put back the hand of the clock and were thus bent upon achieving the impossible. But unfortunately it has lately been made the target of many misrepresentations from friends and foes alike either because they could not comprehend its true spirit or were swayed by personal jealousies and racial prejudices.

In this paper an humble attempt is therefore made to remove the main misgivings as to the nature of the institution and the future of its Brahmacharies, and to unfold the chief characteristics of the system as depicted in the Dharamsutras, the Simirities and a few Upanishads. If it meets with your approval and even partially fulfils the object for which it has been written, I shall be more than amply rewarded for the trouble.

OBJECTS OF THE ESTABLISHMENT OF GURUKULAS.

The ponderous wheel of time has been rushing on and on 'to fresh fields and pastures new' crushing under it the wrecks of former civilizations. Our whole environment has

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altogether changed. Man no doubt is potentially the master and lord of Nature but he is in many ways her fettered and abject slave. We Aryas can not defy our environments and at a single bound leap the yawning chasm created by the passing of five thousand years. We are in a new colony as it were and have forgotten and lost much in the way. We must now abide by and only slowly change the surrounding circumstances. You remember the proverb:

"The letter killeth nations, but the spirit saveth them".

The spirit, the fundamental principles of the institutions of our forefathers, should be stuck to, if we are to save our selves in the break-neck struggle of modern life. Where are the Chaldeans, Assyrians, Babylonians, Egyptians, the Greeks and the Romans? Where are they and where are we? They exist in their respective countries like dead skeletons—their souls having flown from them to the land beyond the grave—the abode of Plutus—and we too are living but our souls have not taken flight: they are with us, though in a lethargic and sleepy condition. We have saved ourselves by our conservatism, by the preservation of our national mode of worship, our rites and customs, our beliefs and institutions. If this were not so, we too would have been wiped out like the Assyrians. We instinctively acted upon the principle so well stated by Dr. Crozier in his Wheel of Wealth:—

"If there is one thing more certain than another in the general ground plan on which the world is constructed, it is the determination that each race of creatures, as the different races of mankind, shall be protected in its own individuality by all the exclusive agencies in the defensive armoury of Nature—sexual selection, physiological selection, prepotency, *mental, physical and sentimental repulsions and affinities, national and racial self-sacredness.* etc."

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In short, to save our Aryan culture and institutions from being overrun, destroyed and plucked out by the roots, our forefathers wisely hugged the same culture and institutions and now we too see no better way of escaping the destructive attacks of Western civilization. Hence there is the paramount necessity of institutions which should preserve and propagate our ancient culture.

It is a pity that Benares though it is the reputed centre of Sanskrit learning contains no Vedic Scholar. The Pandits think it sinful to chant mantras of the Veda lest they should blunder in pronunciation. How can they then teach the Veda? If even by inadvertence they make mistakes in interpreting the Vedic text, there can be no retribution. They will have to fall into bottomless perdition. Maharishi Dyanand, however, began to translate the Vedas in easy Sanskrit and Arya Bhasha, but his work was not completed as he had to give up his mortal coil through the administration of a fatal poison. It was the bounden duty of his church to carry on his work in this direction and this could only be performed when Brahmcharies steeped in Vedic lore attempted the task

Then, the same Rishi even seriously thought of opening Gurukulas in his life time and in his *Magnum Opus*, the Light of Truth, he thus advocates the establishment of such institutions:—

"Boys and girls when they attain to the age of 8 years should be sent to their respective schools. The seminary should be situated in a sequestered place. The school must not be nearer than 5 miles to a town or village. They should not be allowed to see their parents or hold any communication whatever with them."

To carry on the work of the founder of a church is the noblest aim of his followers in every country. How could the Aryas be expected to swerve from the right path?

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There was a still higher call for opening an Institution of the kind. The eighth principle of the Arya Samaj lays down that *the "Aryas should dispel ignorance and advance knowledge but particularly the knowledge of the Vedas,* because these are the books of true science and it is the paramount duty of every Arya to learn and teach them, to hear them read and read them to others. This noble work of the Arya Samaj could principally be performed through organized efforts to be embodied in the shape of Gurukulas.

Again there is this Western Civilization which though standing upon an apex of materialism is, somehow, carrying all before it. The spiritual mother Ind looking with dismay at these constant conquests sometimes lifts her head from a heap of ruins to warn all nations of the coming catastrophe but the sacred language in which she clothes her message is understood by none. Not losing heart and moved by feelings of altruism and fear of God, the Spiritual Aryas want to carry the Divine message even to the very doors of the western people and deliver it to them in their own tongues.

MAHATMA MUNSHI RAM, THE FOUNDER OF THE GURUKULA AT KANGRI.

All honour is due to the great soul who first perceived that the time had come to give shape to the ideas most dear to the Aditya Brahmachari, who in his heart of hearts fully sketched out the aims pointed above, who grieving at the disabilities under which society at large was groaning, scorned worldly pleasures, wandered about the country collecting funds, and by undaunted perseverance at last succeeded in getting a gift of the land at Kangri, cleared its forests, improved the estate in a hundred and one ways, started the institution and in a few years made it a wonder of the world.

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Now we turn our attention to the main characteristics of that system to be dealt with one by one under the following five heads.

I. Free Compulsory Education.
II. Manual Training.
III. Ideals of Education.
IV. Moral Education.
V. Hostel system.

FREE COMPULSORY EDUCATION.

To begin with, then, we may say that the first essential factor of the ancient Gurukula system was the free compulsory education for at least 18 years for males and 10 years for females. In Dyanand's exposition of the laws codified by Manu (chap. VII, verses 152) we read

"Both State and Society (laws and public opinion) should make it compulsory upon all to send their children (both male and female) to school after the 5th or 8th year. *It should be a penal offence to keep a child at home after that age.*"

Gentlemen ! Read through the lines and you find your Western structure crumbling to dust, you meet here with a signal proof of the failure of the theory of social evolution applying to the case of India. What have the most civilized nations which boast of their mighty achievements through evolution, to say to it? They that have only yesterday recognized the right of every child male or female to receive education at the expense of the state and made it obligatory for every father to send his children to some school. But to what standard does this right of the child extend? We are ashamed to state and perhaps you to know it, that every child can compulsorily be educated only to the 5th standard, and not for at least 18 years or at most forty years as in Ancient India. All

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of our Shastras extol the Brahmcharya of 48 years. That is the best because by virtue of this highest kind of Brahmacharya, a student acquires perfect knowledge, perfect physical strength, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun, is called by the public Aditya Brahmachary, enlightens all and is enabled to master all kinds of knowledge. In short, gentlemen, it would not be too much to say that the West would take at least a century to reach the standard of our ancient India.

MANUAL TRAINING.

The second main feature that I am to notice is that, manual training constituted a fundamental part of the education of the boys. Seekers after knowledge had to personally serve the various wants of their preceptors, their families and of themselves. Even princes by birth had to be hewers of wood and drawers of water, gardeners coolies, cooks, mendicants, etc. Our forefathers thoroughly realized that this training levels up all the artificial distinction of the rich and poor, Brahmin and Sudra, that it keeps students out of mischief both in and out of Gurukulas, that it awakens dormant powers and arouses ambition in all students especialy in weak boys whose strength lies not in the direction of memory and intellectual gymnastics but in hard work, that it stimulates a love for truth, simplicity and intellectual honesty, that it co-ordinates head, heart and hand, trains the observant, constructive and executive powers of the student, that it invests manual labour with a new dignity and thus prepares the way when in the Grahasta Ashram from the Brahmin down to Sudra, from the millionaire down to the penniless begger, all will be considered as assisting the social organism, all will live as brethren and not as separate classes in water-tight compartments—the upper ten thousand on one side and the vast masses, on the other.

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Our forefathers clearly saw what we of this dull age do not see that it arouses the idea in the minds of the students that they are co-operating with God in their lowly and humble spheres in improving those few things and that from this transformation of material enviroment they can rise to the conception that it is in their power to transform the intellectual and spiritual condition and improve and elevate the industrial and social condition of humanity.

Europeans have introduced this training in Schools and Colleges because they set much store by industrial development. It is a misfortune that the Indian Universities have not as yet fully adopted this scheme. Education imparted by them has been for the most part merely literary. Some of their graduates are abnormally weak in preception, practical judgment, manual dexterity, originality, enterprise, and constructive and executive faculties. Matters are, however, improving and now our Government is fully alive to the importance of manual training as part of general instruction. Purely technical education it commenced fostering long before the Indians themselves awoke to the necessity.

In the Gurukula we followed the ancient system, introduced manual labour, rowing, swimming, cooking, drawing, painting photography, carpentary and gardening in its various forms, and thus saved ourselves from the charge of developing only one side of man at the expense of others. We intutively realized that a "sound heart which throbs for God and humanity is a good thing; a sound heart and a clear, strong head is better; but a sound heart, a clear head and a skilled hand give us the nearest approach to a perfect man."

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IDEALS OF EDUCATION.

In different ages and countries there have been different aims of education but none so sublime and perfect as those of ancient India. The manufacture of a Budhistic Monk, a Saxon clerk, a Roman priest, or a Govt. servant has now and then happened to be the chief aim, but in modern days other aims have swayed the hearts of men. The attainment of (*a*) examination certificates, (*b*) of literary or social reputation, (*c*) of wage earning power, (*d*) of a capacity for sensuous gratification, (*e*) of military skill, (*f*) of retentive verbal memory, (*g*) of aesthetic appreciation of nature—the attainment of these abberrations of development has been or is even now the aim and object of education. But already sable clouds appear lined with silvery streaks giving certain hopes that futurity will be bright. The 20th century seems to be the dawn of a new era full of hopes and aspirations because it points to the way long chalked out by the Aryan Rishis in conformity with the teachings of the Veda.

The highest aim of the most civilized nations of to-day is not the one-sided development of the individual but his complete and harmonious development into a good citizen. It is the unfoldment of the latent mental, moral and spiritual faculties for the production of the highest type of socialized individual.

That such harmonious development of the students was the only aim in ancient India will be clear from the following quotation.

"All the scholars should be treated alike. Be they princes and princesses or the children of beggers, *all should practise asceticism. By the increase of bodily strength and activity*, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the repro-

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ductive element in the human body, which in its turn, *produces self control, firmness of mind, strength, energy, and acuteness of intellect*".

The Gurukula is working for these aims. A few excerpts from the scheme of studies as laid down in the rules will throw much light upon this point.

"The Vidyarthies of this seminary shall be required to remain Brahmacharies till they are, at least, *25 years of age and, shall have to study the Vedas* with their Angas Upangas and other Stya shastras. Physical exercise, Pranayama, Sandhyopasana, Agnihotra, and the performance of other duties of Brahmacharya shall also be a *compulsory part of their education.*

Technical and professional education shall form an optional part of the education of the advanced Vidyarthies of this seminary".

The actual working of the Academy conforms to the lines laid down in the Rules. The day and night can be divided into three parts: nine hours are given to study, eight hours to exercise, food, Sandhya, Upasana, etc. and seven hours to sleep. That this allotment is most rational and most conducive to the health of body, mind and soul will be recognized by all.

Then, the enforcement of the rule of Brahmacharya is the greatest guarantee of the harmonious development of mind and body.

Again, the suprintendents of classes and the Governor are in *loco parentis* to the Brahmacharies, scrupulously guarding them at all times from temptations to which any one of them should become a prey in his moments of weakness. An idle man's brain is Devil's workshop. In the Gurukula students are always kept busy and in company with their class-fellows. To be brief, all possible precau-

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tions are taken to make the students *Satyacharis and Brahmacharis*

Lastly, undue worship of books is discouraged and students are given food for thought in their Sanskrit, English, and Arya Bhasha clubs. The Sahitya Parishad is doing excellent work in this direction. To close this part of my argument I can boldly say that an average Brahmachari of our Gurukula is more religious, and better informed; possesses more common sense, more knowledge, more grit and pluck and more physical strength than does an outside student of a corresponding age.

THE LETTER KILLETH BUT THE SPIRIT SAVETH.

Should we go back tens of thousands of years to the time of the Upnishadas and try to trace the method of imparting education, then in vague, we see wonderful things there. The following passages from the Upnishad speak for themselves.

Narad said, "But Sir, with all this I know the Mantras only.

Sanat Kumar said to him, " Yes, *whatever you have read is only a name.*"

Although Narad Muni has already read more than 15 sciences, yet he had not perhaps realized the true goal of all education. The making of man *par excellance* that he might attain Moksha—salvation from this ever-recurring cycle of births and deaths. Hence the Rishi humbly approached Sanatkumar to realize the *spirit* of what he had learnt. Narad had touched only the hem, he was standing at the door but had not yet acquired the privilege of entering the temple and placing his offering at the sacred feet of Sraswati. The realization of the spirit, of truest and inmost meanings and not the knowing of words or the relations of letters only, was the ancient ideal.

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To-day in the West, the ideal evolved is the same. Efforts are being made to study the child and to treat education as the drawing out or the development of self from within. The principal aim is the development of faculties and not mind-storing, interested and co-operative self-activity and not child training by means of restraint and coercion which dwarf independence, individuality, originality, true responsibility and the consciousness of true freedom.

This end is to be secured by holding frequent correspondence or meetings with the parents of the students in order to know their conduct at home, but it falls far short of our system under which students live for 24 hours and not only 6 hours with their teachers.

Indian schools and colleges are believed by some extreme critics to be preeminently distinguished for mind storing and encouraging cram. Sir B. Fuller in his recently published book *"The studies of Indian Life and sentiment"* speaks thus of the aim and worth of Indian Universities.

"The Indian Universities are in fact Examination Boards and resemble *in this respect* the University of London. Their (student's) *horizon is limited by the thoughts of the Examination-room.* Failure is a disgrace which will drive a sensitive boy to suicide.

In the absence of an oral examination, it is *almost impossible to check cramming* and boys frequently matriculate who cannot write or even spell even two lines of English correctly.

They (Failed B. A.'s) *have lived to be examined* and have failed; and are the more to be pitied as their labours for the examination room are of but little assistance to life outside it."

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The picture is certainly overdrawn but there is, doubtless, room for improvement.

Let it be remembered in passing that it was not the defects of this or that system of education—that suggested the idea of the establishment of a Gurukula. It was the positive and constructive idea of reviving the study of the Veda and the lost popularity of that Aryan system of education which had given India her mighty Rishis and an unrivalled literature.

THE MEDIUM OF INSTRUCTIN.

That real education can be best secured only when students are taught through the medium of their vernaculars, has been emphatically pointed out by Sir B. Fuller. Says he "They have to use a foreign language for proving their capacity : it is as if an English youth was obliged to answer science questions in French. Not only are there difficulties of expression, it is not easy for a boy to comprehend lessons that are given in a foreign tongue and he is tempted to trust to his memory only."

There is no doubt that the Govt. has always acted with the best of intentions and moved with the times and now contemplates remedying these defects because it has realised them fully ; but our Gurukula has set the noblest example of giving education thrugh the medium of the vernacular in all subjects, even Economics, Chemistry, and Physics. Students make wonderful progress in their studies and they grasp even the toughest questions very readily.

In passing, I would humbly draw the attention of our benign and beneficent Govt. to this pressing reform which has also been fortunately advocated by its own most trusted and scholarly officials and the adoption of which has been commenced in right earnest by some of our universities notably the university of Calcutta.

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MORAL EDUCATION,

THE KINGDOM OF GOD IS WITHIN MAN.

The educational world of Europe has only recently shaken off its lethargic sleep on questions of moral education. It was forgotten "that the kingdom of God is within man; that to regenerate a people it is necessary to begin with their hearts and codes and institutions do not make character." To-day all Western countries excepting Sweden, Norway, Denmark and Hungary teach moral education as a compulsary subject in their schools. Moreover, efforts are being put forth to develop and perfect the syllabuses of moral education by holding National and International Conferences and publishing a vast literature on the subject.

Genttlemen !

There is a greater need of moral and religious ducation to-day than it was a few generations before because

(1) There is this civilization and worship of the Almighty Dollar, whose influence should be softened by imparting to our young boys godly and moral education. Otherwise, the blighting egotism so easily engendered by the study of science, manual training and the industrial environment of society and the commercialization of our morals, would blast all public spirit of the tender hearts and nip in the bud all the noble feelings of doing good to others by words and deeds.

(2) In these days men are engaged in earning their livelihood all the day long and have practically no time to devote to improving the manners and morals of their children.

"Under the pressure of business and in the haste with which everything is done and must be done, the home has lost its influence upon the young generation and the school

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is asked to supply that ethical training which will make good men and women of our boys and girls".

(3) There is a visible decline in the authority, importance and activity of the Church. This important deficiency should be again made up by the school.

(4) Again, specially in India, the parents of the school-boys are generally illiterate, so they cannot teach morals to their children. This task is made still more impracticable by these half-fledged school-boys themselves because they look with contempt upon their sires who do not know a few names of history and geography which they have crammed in a few years.

(5) Still again, social activity in all countries is advancing apace with the progress of civilization. Among all created beings, man alone can distinguish between right and wrong and move in society with least disturbance to other members. If the head alone is developed at the expense of heart, hand and body, there is no harmonious development, no making of man but only a crude manufacture of a fragment of man that would be quite an unsocial being knowing rights but no obligations.

A Hindu boy is the most unmoral being on earth. The Muslims, the Christians and the Budhists teach their children their respective scriptures but the Hindu parent being prohibited to do so by the priestly class or being quite illiterate himself, brings up his child in utter ignorance even of the elementary truths of life, God, matter, humanity and virtue in its various aspects.

A Hindu boy has no sentiment of duty and patriotism, no respect for national institutions, no respect for beauty in nature and art, no living interest in the ideas and achievements of mankind, no love for enterprise, self-sacrifice and courageous perseverance in the face

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of difficulties, no ideal of individual and social perfection and no conception of hero-worship. Though the Hindu has lost these virile virtues and traits of manly character, he has got a goodly stock of feminine virtues ingrained and rooted in his nature through heredity. Obedience, reverence for authority, forgiveness, endurance, humility, gratitude, charity, prudent calculation, temperance and sobriety may be quoted as examples of these virtues.

It is a misfortune that for certain very just reasons the State in India has not undertaken to impart moral education on general lines to students. In 1905, when certain Bengalee gentlemen memorialized the Government for introducing moral education in Indian Schools, they received the response that the Government of India were wholly in sympathy and equally convinced of the supreme importance of the matter but trusted that the State was by no means the sole or even the most powerful agency by which the task could be undertaken.

Gentlemen! Owing to such a terrible dearth of moral and truly religious education in and out of India, is there not a pressing necessity for an institution which should have this education as the principal part of its curriculum? If there is, then this factor of education by itself justifies the establishment of the Gurukula. This institution is a living monument and highest beacon before the world for impressing the truth that moral and religious faculties of boys should be fully developed and to rule them out from the course of study is to dehumanize, demoralize and virtually brutalize man, make him an instrument of mischief rather than of good; that to neglect this side of the growing generation is to sin against that generation and the generations yet unborn, sin against the nation and humanity and above all against God who has given man faculties to develop and not to waste; lastly that it is a crime

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committed by Society for which there can be no retribution. If men are not taught morality and religion, the fear of man or God and then they turn out to be thieves, robbers, pickpockets, debauchees, murderers, adulterers, liars, bomb-throwers and what not, it is their fault but also the fault of the parents, and Society. I will go so far as to remark that, when Society does nothing to mould the virtually brutal child into a man it ought to punish itself for all the heinous crimes committed by its members.

The Gurukula by its existence and example is helping the Indian State and Society in making men true, honest and loyal citizens, fearful of God, public opinion and their own conscience. Hence any money spent upon it, if it would not bear any other fruits, is well spent. It will produce men.

CHIROLISM—A REJOINDER.

Some shortsighted officials and men of the type of Mr. Chirol of the *London Times* explicitly or tacitly bring a charge against the institution that under the veil of moral and religious education, seeds of sedition are being sown. To this charge I can only say "God save us from our foes." Hood-winked by bigotry, prejudice and misrepresentations of all things Indian, Mr. Chirol, though he did not see the institution for a single minute had the temerity to advance such an opinion. All the world showers unqualified encomiums upon the Hindu for his mildness, loyalty submissiveness, patience, and reverence for authority. As I have said these virtues are rooted in him through heredity. These same virtues are being strengthened in its students by the Gurukula by the teachings of the Vedas, the Upnishads and the proverbially concord-inculcating Sanskrit Literature.

Had Mr. Chirol taken even a little trouble to glance over the principles of the Arya Samaj, he would have been

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silenced and his ill digested writings would not have seen the light of day. Below I quote four out of the ten principles which preach amity, concord and cosmopolitanism.

VII. The Primary object of the Arya Samaj *is to do good to the world,* to ameliorate the physical, spiritual and social condition of mankind.

VIII. Our behaviour towards all should *be guided by love, duty and justice.*

IX. No one should rest contented with his own welfare only *but should seek for his good in promoting the good of all.*

X. All men should *subordinate themselves to the laws of society,* calculated to promote the well being of all; they should be free in regard to the laws for promoting individual well-being.

Imbued with such teachings, can our students be given to extremes of passion and sentiment? Can they be engaged in a propaganda which would unnecessarily involve injury even to one soul? Decidedly not. This charge then is the product of a turgid imagination. It has no foundation. It is baseless and shallow. It has been flung, no doubt, to prejudice the English public against the Arya Samaj and its institutions, but I am certain Chirolism can not succeed. Facts are facts and truth must ultimately triumph though discredited and discarded for a time.

THE HOSTEL SYSTEM

EVILS OF TOWN LIFE.

I would have saved you from the pain of hearing a long list of evils perpetrated in every big city of East and West, if I had been certain that you were not enamoured of city life, that you did not oft forget the dark picture of hu-

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man nature lurking beneath fashion and outward splendour. The loathsome hedious sight stands before me in distinct colours though it may be often put aside from your view by the boisterously clinging, clattering, creating giants of iron and steel. Squalour, filth, offal and putridity; licen—tionsness, drunkenness, adultery, fornication, prostitution, unrighteousness, unbelief, deceit and hypocrisy; reviling, gambling and theft; outrage, murder and suicide; contempt, avarice, and anger, envy, pride and a hundred and one lowest passions of men; then lanky scare-crows sunk in foulsome stinking stalls and nauseous stifling atmosphere stand incarnate before me in all their frightful forms. Verily, cities are centres of surging strife and in their back slums you come across monsters that once were human, frailties that once were women, devils that once were children, and all this purchased in exchange for condemnable customs and practices of society and cramping and crushing social evils and usages.

How can a morally, intellectually and physically healthy race of men be begotten under such circumstances? The tender and readily impressible mind of a child is cramped and stifled. It is deadened to all virtue, purity and piety. A few years passed amid these environments must transform a god what to speak of these insignificant mortal children? To educate a child, you ought to put him amid desirable environments, shut out all the poisoning influences and encourage his personality to grow and evolve from within under the best guidance available. These advantages can only be secured when educational institutions are established in secluded forests and are conducted on the ancient system of Gurukula, that is, all scholars, should be the inmates of the family of the Guru, and should live under his direct control. The hostel system is being developed in Europe and the day is not far off when our system will be completely adopted by the

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whole world. You know most probably that Oxford and Cambridge are University Towns, that is, their administration is partly in the hands of the Universities. The spirit of this special legislation is to exclude all undesirable men and things from the towns at the discretion of the Chancellor. The students are in contact with their tutors and professors but not to the same extent as in the Gurukula.

MERITS OF THE ARCADIAN LIFE.

Meanwhile to show you by contrast the superiority of this ancient system let us extend the flights of our imagination to the land where now the Gurukula is situate Is it not the same sacred land where the Aryan Rishis of yore sang the matin songs of universal love, piety and Brahmcharya ? Is it not the same holy spot where we see the wonderful view of the merrily pranking, frolicking, bouncing, dancing silvery Ganges whose mountain waves, circling eddies, peacefully crisping ripples, triumphant march and unfettered sweep, snow-white foams, crystal clear waters lit with quivering sun beams, silent flow and vocal charms beneath the twinkling stars, provide a banquet for the senses and charm the imagination? Do you not see this land surrounded with mountains whose peaks rise one after the other, till they disappear in the undefiled dazzling white snow-clad pinnacles—the favourite abodes of Kubera and Shiva and the lovely haunts of Yogis wrapt in contemplation of the Most High ?

Ah ! how do the brilliant green grass bedecked with dew beneath moonlight, the soft musical murmurs, unbroken calm, and Elysian innocence open man's heart, ennoble his head, lift his spirit, regulate his passions, pacify his soul, stimulate his imagination, concentrate his mind, arouse his sympathy, in short, electrify and etherealize him, make him free as air and at last bring him in union with the Creator of these splendid but mystifying beauties.

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Ah ! how we love to see this happy breed of men in this little world, this demi paradise and even now hear their sweet chantings of the Holy Vedas !! Gentlemen, let me say again that it is amidst such invigorating, soul—enchanting and mind-developing environments that harmony of the powers of men can be evolved and strengthened and not in the deadening and stifling cities of to-day.

GOVERNMENT SERVICE AND THE BRAHMCHARIES OF THE GURUKULA

I have taken a good deal of your time in showing the beauties and perfections of this system but have not as yet turned my attention to the most pressing question that is crying for immediate solution. From here, there and everywhere, men of all ranks of Society question us about the future of our Brahmacharies and the air of gravity which the questioners assume seems to show that they have serious doubts as to their success in life. Their argument can be briefly put thus:—The Gurukula is not affliated to any University, its students after the completion of their studies would not get any service in Government departments, and hence will have to under go a lot of trouble in securing the necessary means of livelihood for themselves and the old members of their families. But to me it appears that their doubts have no foundation and their arguments are shallow. Even at the risk of being misunderstood, I will observe that when the largest number of the members of a nation entertain no hopes and aspirations other than those of securing employment under their Government, the discontent is deepened for the supply must needs exceed the limited demand. A few men of genius and great intellectual capcity ought surely to be be reserved for the wooing of the Muses, utilization of the agricultural resources of the country, organization of the industrial and commercial concerns of the nation and amelioration of the moral,

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religious and social status of Society. In this age of tooth and claw competition it is all the more necessary that men of intellect and character should betake themselves to industrial life, otherwise there would be little devolopment of art, industry and commerce. As alread hinted Government service like all other employments is a mere question of demand and supply. Fortunately we have got a most efficient Government after centuries and this means that the State is employing a far larger number of servants than it did before. With increasing efficiency and the socialization of the means of production, a still greater number might be required. But after all this demand is not unlimited so that every educated men should be absorbed into the organism as soon as he makes his appearance from the various Universities.

POSSIBILITIES OF THE GURUKULA.

Further, in all ages and countries there have existed Societies which gave education to the sons of the soil independent of State control. At present in India there are to be found tens of technical, medical and art institutes preparing students for the ends they have in view. These are not controlled by the Government. Our benign Government has always favoured private enterprise in education. The Gurukula is a Research Institute. It definitely aims at producing scholars who should dive deep in the ocan of Sanskrit lore and bringo ut.

> "Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear."

It aims at instituting research in Aryan philosophy, Aryan and Pauranik history, Aryan Civilization and principally in bringing out the truly scientific interpretation of the

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Vedas, their Angas and Upangas. As Benares is the seat of so called Sanskrit learning, so we mean to make our institution the hub, the centre of all Vedic learning combined with all the desirable features of occidental literature and armed with all the instruments and equipments of Western science. We mean to make the Kula capable of giving the lie direct to Kipling's ill-omened prophecy.

We mean to make this Gurukula a market place where the coloured East and the white West should shake hands together with mutual affection and esteem. We mean to raise the Gurukula to a place of pilgrimage where the West will have to bow its proud and lofty head to revere the goddesses of Aryan Philosophy, Theology, Astronomy and civilization. We want and I say it with all the emphasis at my command, to make this Gurukula a temple whose high priest venerable with age and saintly lore, will give Vivastha to all the contending nations of East and West and with his little finger will rule the religious world as did the Pope of Rome in days gone by.

These are the possibilities of the Gurukula and even with these shall we not take a few hundred sons of the surviving Aryan nation and train them in the ways of their forefathers for the propagation of their religion and the good of humanity. These possibilities are gigantic and incalculable but even if they were insignificant, the Aryas ought to spend crores of rupees to realize and embody them. Millions of pounds sterling are yearly spent and scores of valuable lives—dearest to the nation of which they form a part and heartily cherished by mankind at large—are lost in exploring the Arctic Regions, in inventing and improving aeroplanes, in making certain experiments in biology, physics and chemistry. Inspite of the frequent ly recurring losses and crosses, inspite of the apparent failure staring them in the face, men of wealth and men of

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pluck remain undaunted and with renewed energy and unbounded zeal fall to the unpromising task.

In the Gurukula, however, the work is not so very unpromising, it is rather pointing to a bright and glorious future and therefore there is no reason why we should not organize our resources and collect millions of rupees to bring this experiment to a successful issue? Why should we not undertake to pull the Vedic lore from the all devouring grave of dull oblivion in which it has been lying for centuries and centuries together? Why should we not snatch from the jaws of the monster of merciless criticism Aryan Civilization and Sanskrit literature? Why should we not save our glorious past from being enveloped in the dark pall of obscurity, why should we not guard our honour and respect, nay national existence which are too closely allied with the preservation and rejuvenation of our Aryan civilization, and what is more, why should we nip in the bud all the possibilities of reforming this misled and falling humanity groaning under the weight of an abortive civilization and having its foundations on the sands of morbid materialism rather than on the adamantine rock of healthy spirituality?

Thus in my humble opinion, this experiment is well worth the loss, if loss be the ultimate result of it, of hundreds of useful and youthful lives and millions of guineas. Even the loss will be for the good of humanity. From Germany, America and especially from the Arya Samaj in India, the cry is raised that Sanskrit has the purest, noblest and sublimest literature on earth, that it has an unrivalled philosophy, unparalleled theology and half-developed sciences, which however in certain lines have far outstripped the present development. Again, the Arya Samaj boldly asserts that the Vedas contain the germs of all true sciences. Now, if for a few generations our energies are expended in making impartial researches in these bran-

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ches and enlightening the public with their results, much good might be expected. If these results point to the contrary of what is believed by the Samaj, this body would do well to change its programme and no more talk of the Vedas as revealed books and hence as repositories of all true knowledge. In short this experiment ought to be completed though the issue should give a most disastrous shock to our long cherished beliefs, because in the case of failure the world would be saved from the aggressions of this powerful, prosyletizing, virile, "science-swallowing" religious body which has already checked the hitherto triumphant march of Christianity and Mohamadanism in this land of the Rishis. However, we need fear no disastrous results, for researches in archæollogy and Aryan Philosophy are daily demonstrating the truth of Dayanand's Sidhantas.

In fine, gentlemen, I must admit with all frankness that the aim of education in the Gurukula is not the manufacture of clerks, munsiffs, judges, and pleaders. Its chief aim is the evolving of a perfectly socialized individuality with many hidden possibilities within it to be used as the circumstances require. It aims, moreover, at producing research scholars in the subjects pointed out above.

BRAHMACHARIES AS PREACHERS.

Do you suppose that the Aryan Society which is yearly spending millions of rupees in charity will not honourably support these scholars, translators and teachers of the Veda? Do you think that the Arya Jati, the most hospitable and charitable Society in the world, imbued to a fault with reverence for learned men whom it calls Devas (Gods) will discard these Brahmacharies, look upon them as Pharisees and let them starve and die? Millions of Sadhus who are so many monsters in the shape of men, are being lavishly supported by the Hindus. How can

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it be, then, that it will not worship true scholars of the Veda and Western Learning?

Though there are some differences of belief between the Aryas misnamed Hindus and the Arya Smajists, they are now fast disappearing, because our learned non-Samajic Aryas have begun to appreciate the greatness of Swami Dayanand and have gone so far as to recognize him the greatest National reformer of India and celebrate his death-anniversary in a public meeting of all the citizens of Lahore—Sikhs and Christians included. What greater proofs of the melting away of these differences are wanted? It will be the happiest and most glorious day for India when the truth that Dayanand was the greatest reformer of Aryan Society and the truest well-wisher of mankind at large dawns upon conscious India!

Let us hope that in near future there will remain no differences among the Aryas and the Arya Smajists but what if there be any material differences? The Vedas are not the monopoly of the Arya Samaj. They are worshipped as revealed books by the entire Aryan jati and recognized as the oldest books in the library of man by the whole world. Be it as it may, the Vedic scholars, I am sure, wherever they carry the torch of revealed learning—even if it be to the farthest corners of this living world—will be heard with rapt attention by men, women and children. Did Swamis Vivekanand and Ram Tirtha starve because they were preachers? If not, why need the Brahmacharies of the Gurukula when they become preachers be put to any trouble in the matter of getting their subsistense?

PRESERVATION OF ARYAN CULTURE AND NATIONAL EXISTENCE.

Gentlemen! Show me a religion that has kept its existence and propagated itself within the land of its birth and foreign lands without learned and unselfish mis-

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sionaries, priests and preachers? Could the Christian religion be what it is, without this agency of priests and prosyletizing Soldiers of the Cross? If you wish that the Aryan nation should live as it has lived through countless aeons of time, surviving the terrible shakes of revolutions and counter-revolutions, you must meet the Christian missionaries with as swift and efficient if not more efficient weapons, as those possessed by them. The Canadian negroes, the American Red Indians, the New Zealanders, the Tasmanians, and the native Australasians all have been and are being swept away from the face of this planet. Alas! no more trace is being left of them. Poor weaklings!! They have perished by deliberately copying the undesirable features of Western Civilization which injure nations by increasing wants, whetting the appetite for sensuous gratification and creating an indifference towards spiritual concerns. Ye Aryas! have ye ever reflected whether the same fate is not staring you in the face, whether you too are not to meet the same unlamented, ungrieved and unwept death as these have unfortunately done? If you have ever seriously reflected and grown wiser by the fate of others, you must have seen that you ought to armour yourselves with irresistible weapons of propagandism. You must employ the methods of preserving your religion and propagating it. You must employ and support an army of priests, Purohits and preachers on garrisoning duty within and on sallying duty without, otherwise your existence as a nation will soon be threatened. Gurukulas will supply a little regiment of these solely religious preachers and I am certain they will be respected by the world because they will be dear to it.

Our Brahmacharies learn and practise many saintly virtues, they lead a life of strict discipline and are, moreover, thoroughly saturated with the peaceful teachings of the Upnishads, the Brahmins and the Vedas. With these

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hypotheses, how can we imagine that they will behave themselves in society like the godless and heartless men of today. Look round, you, gentlemen! what terrible and heart-rending sights do you see of avarice, anger and love. Even for petty gain, brothers are warring with brothers, sisters with sisters and brothers, sons and daughters with parents and wives with husbands. In fact, family peace and affection have flown away from this wretched world, and society is a confused sea of warring families and struggling nations. I hope our students will not be wafted like other men in this seething sea; they will have the courage to stem the tide, swim the sea and brave the storm till more men take courage and then all come unscathed from out the ocean. Our Brahmacharies are not to carry war, fire and sword but the peaceful flag of Om wherever they go and thus will become peaceful and loyal citizens of the Empire, and will teach men around them to curb their passions and rationalize their sentiments.

SPHERES OF WORK FOR THE BRAHMACHARIES

That our Brahmacharies will bring forth strong progeny in Grihastashrama, will raise the tone of morality and culture of Society and shed lustre wherever they move, there can be no doubt whatever and these are no small gains for this degraded race of the Aryas. These advantages may not, indeed cannot be visible within a few years but if acts and words have their force, it is certain that within a few generations India will be much transformed. These are some of the spheres in which our Brahamacharies can work. But to some of you, gentlemen, they appear too intangible, immaterial, and perhaps incomprehensible. So I will proceed to see what else our Brahmacharies can do.

Let us once more look at their equipments. They have studied a considerable part of Sanskrit Literature and especially ancient Aryan Literature. They are specially well-up in

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one subject, philosophy, history, economics and political philosophy, chemistry, physics, mathematics, agriculture or medicine. Their proficiency in these subjects is not to be matched by the highest diploma-holders of the Indian Universities. Still more, they have devoted the last two years of their stay at the college to research work in some special branch of a subject. To these intellectual equipments are to be added physical strength and sound health, strong common sense and good information about the innumerable things of the world, and then religiousness and character.

If these be, in brief, the equipments of our B ahmacharies and with these they cannot succeed in life, I do not know whence do the men who have succeeded, came into this world ? I firmly believe that wherever they go and whatever profession they adopt, they will do honour to their *Alma mater* I see most clearly that there are good many openings before them. They can become preachers and Purohits and in these capacities they will be handsomely supported by the Samaj and the Aryan Society. They can become members of the professorial staff or of the Research Dep. of the Gurukula. With or without getting the Sanskrit degrees of Vidyabhushan, Vidyaratan, Mahopadhaya, etc. they may accept Sanskrit chairs in colleges affliated to Indian Universities or in foreign countries like Germany and America. They can become writers of original books or enrich Arya bhasha with translations, write English books or benefit the world by rendering Sanskrit books into English. They can edit papers and magazines in Sanskrit and Aryabhasha, become Directors, Managers, Superintendents and Agents of Insurance, Banking and other joint-stock companies. They can become practical chemists and develop the chemical and industrial resources of the country. They would also be

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able to adopt the medical and electrical engineering professions.

In short, you will agree with me when I say that there are innumerable openings for men of character, culture and intelligence, of pluck, enterprise and patience. Great men of the world have been the product of institutions where genius, originality and reason are not cramped and cowed by pinched, rigid and hidebound rules. Their impulses, vagaries and idiosyncrasies, their wild and erratic fancies, their eccentricities in one word, want to break through restraints. They can move and live like fish in a sea of floating and flexible rules. We in the Gurukula are not bound by any hard and fast rules and being in personal contact with the students for all the twenty-fours of the day, can know their full worth and give free play to their powers and capacities. There is flexibility, freedom, something ethereal and fairy-like in which the intellect can take long flights.

Therefore, gentlemen there can be no misgivings as to the future of our Brahmacharies. To me it is as bright as the sunniest day, as sure and successful as that of the many true scholars who have not passed University examinations.

Success, indeed, does not depend upon degrees.

It depends upon character, practical intelligence, religiousness, enterprise and originality. These virtues our Brahmacharies have in cupfuls, and therefore there can be no misgivings.

BLESSED ARE THE PEACEMAKERS.

Peace, harmony, mutual help, liberty, equality and fraternity—these have been earnestly and honestly desired

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by men and all times and in all ages. But the more men have preached peace, prayed for peace and proclaimed peace at the top of their voices, the more the Goddess of peace has receded far and far. Indeed, this brotherhood of man is a Shiboleth, a sham and a show, because we Indians know to our shame that the "untouchables" are not our brothers; they are the out-casts of Society, they are our slaves, our machines, our beasts of burden, our hands, our sacri ficed classes, but not our brothers made in the image of God who is our Father in heaven but not perhaps on earth.

This apparent order, system and method astonish us all the more when we see that there is strife and confusion in the civilzed world of a mere selfish scramble; when we visit the dark slums and alleys of lack-alls, have-nots and do-nothings and listen to the harrowing tales of sorrow and suffering; when we find that religion often does not reach the poor who are elbowed out and trampled at every step under the stress of unlimited competition. This order of things does undoubtedly outrage every sentiment of justice, every feeling of pity and every benevolent instinct within man. But I am sure this is a latter-day-accretion, a fungus growth of the night, sucking out the life-sap of the social tree; and it is destined to wither away and disappear as the rising sun of Divine Vedic light smiles upon it.

Shall we not even now rise up to the occasion, shall we not fulfil the destiny for which we are reserved by Providence though revolutions and catclysms have swept other mighty nations away from the map of this living and throbbing world? Shall we not take our banner of peace giving Om to the panting, quarreling, humanity calling to us with extended arms to relieve them ?

Yes, we are ready to sacrifice our all for the good of mankind. We fondly cherish the expectations of a time

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when scholars who have drunk deep at the crystal founains of Vedic lore and Western sciences, and led a simple and scholarly life, will evolve a new system, a new order of things, use these very modern and mundane forces for the uplifting of the poor, the emancipation of the "submerged half", the calming down of this toothed strife and the promoting of concord, unity and mutual helpfulness. We are looking forward to a time when the first and the last Divine message, the first revelation of the Divine Will embodied in this Vedic Mantra will be fulfilled.

यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय ॥

We see though dimly a time when our Brahmacharies putting anarchy to rout, sweeping away *adharma* and confounding the forces of strife and discord, will beat into an adamantine solidity the great human fabric. We are confident in their ultimate success in engrafting this godless civilization with the godly and Vedic civilization of the hoary Orient, eliminating the evils and preserving the good of both. We are confident that they will send a new life current tingling through every vein of the new social organism.

Is this bright vision far afar ? No, the age of peaceful harmonious working may fast dawn upon us and we may all sing in unision.

सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु माविद्विषावहै ॥

May we protect each other. May we enjoy all together. May we work together. May the Self-luminous Lord be studied by us. May we not hate each other. Only it is required that you should

उत्तिष्ठत जाग्रत प्राप्यवरान् निबोधत ।

Rise, Awake, and follow the path of your ancestors-

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Count Leo Tolstoy—A Russian Rishi

—o—

दूरीकरोति कुमतिं विमलीकरोति, चेतश्चिरंतनमघं चुलुकीकरोति ।
भूतेषु किं च करुणां बहुलीकरोति, संगः सतां किमु न मङ्गलमातनोति ॥

(Bhamini)

A great movement is now passing over the world. It proclaims the coming of joy, sweetness, pleasure and comfort to human life. Luxury, greed, vulgarity and narrow-mindedness are all to be swept away and 'the false Gods are to masquerade in their true character'. Many great men have held up before men's eyes a high standard of human life and many prophets have preached the gospel of universal love. Of such great men and prophets Count Leo Tolstoy is one. The life's journey of that same apostle terminated on the 20th of November 1910. and many sincere admirers of his including the Russian *Duma* have deeply mourned his loss. The little wayside station where Tolstoy breathed his last has, it is reported, already become a place of pilgrimage. True he was not *born* in the 'land of Rishis' but all the same he richly deserves the title of Rishi. He is a pillar of light for erring humanity groping in darkness. When we remember how a man of immense wealth and of mighty genius voluntarily forsook all the advantages accruing from them, and how though born of the highest rank he lived the life of an humble peasant sometimes 'digging potatoes' and sometimes 'mending shoes,' how truly do we believe and realise that he was the greatest embodiment of Oriental Brahmanhood. Like a Rishi, he lived the life of meditation, self-renunciation, self-abnegation and divine contemplation. For a self-seeking race, his gospel of self-abnegation is greatly needed and for an indolent and sentimental

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age, the importance of his philosophy is great. By those whose whole life-time is engaged in filling, in cleansing and in setting aright that apparatus which Thomas Carlyle styles the "infernal apparatus of the despicable biped" Tolstoy's ideal of renunciation and his wonderful life lived up to *that ideal*, is worth striving for and dying for. The prosperity of the human race is sure to increase along with the advancement of Science but it seems still very doubtful as to whether Science will satisfy the inner cravings of the soul and satisfactorily solve the problems of life and death. 'What is life; what is the *summum-bonnum*; whither are we bound: Is life worth-living ?' When similar questions are asked to modern Science, the only answer likely to be given is—" I do not know: I do not want to know: *I can not know* " Men like Tolstoy have however—call them visionaries or idealists—entered the region of 'the Unknowable' and proclaimed to the world that after all ' the Unknowable ' is to a greater extent the " Knowable " only.

' Love—who has it, has everything, who has it not, has *nothing* '. was his message. His last words show with what noble feelings he was actuated towards his country men. "There are millions of suffering people in the world Why are there so many of you round me ?"—Noble words indeed ! Go and serve ye mankind, mitigate their miseries. Why are your thoughts centred in one individual? Try your best to alleviate the miseries of suffering humanity. Go. Awake ! Arise'. was the sermon delivered from the death-bed. This is what Sir Henry Norman said of Leo Tolstoys "His face is as familiar as that of any crowned ruler today. Everybody knows of his simple habits, his peasant's blouse, his *avoidance of meat, wine and tobacco,* in a word of his practical embodiment of a curiously primitive form of Christian faith. But his appearance makes an impression no whit less keen because it is exactly what you have long known. He wears a round soft felt cap and a black

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blouse and his shoes are in a strange state of dilapidation for the fact who by birth a nobleman has become from conviction, a shoe-maker" He was the apostle of the Religion of love. He was a humanitarian in word and deed and was a Vegetarian in-diet. "Three thing" he told Sir H. Norman. "I hate are orthodoxy, autocracy and militarism. He emphasied the dignity of labour and equitable distribution of property. "No more nations and frontiers. Patriotism but the world. No more rulers, laws and compulsion but the individual conscience; no more multitudinous cities, manufactures and money but simply a tiller of the soil eating of the fruit of his toil, exchanging with his neighbours the work of his hands, and finding in the changing round of natural processes alike nourishment of his body and the delight of his eyes. who like some directing angel poised above the law of love revealed in Christ lights each man's path and so illumines the world". (Quoted in *The Hindu* 22nd Nov. 1910)

In this connection we desire to draw the attention of our readers to a letter of Tolstoy addressed to the *Editor* of the *Vedic Magazine.* A perusal of the letter will convince once more the readers that he was a sage of broad sympathies and noble ideas. To refresh the memory the letter is reproduced here

TASNAJA POLIANA.

Fasuka. Youlsk Gonb.

21st Nov. 1909.

" Dear Sir,

I thank you very much for the Vadic Magazine which you were so kind to send me. I am reading it always with great interest. In the last No: received by me. Vol III. No IV. I appreciated very much the article " Plato and Shankaracharya " by Pandit P. D. Shastri M. A. B. T. You wonld be very kind if you consented to help me with

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a work that I have lately begun and which I hope can be of some interest to you. *I have begun* a series of expositions of all the great religions of the world, the essence of which is always one and the same for all. Naturally *the Vedic Religion* as one of the most ancient and profound, must take in these series the first place. I wish to make a selection of the most striking and profound sentences of the Vedic Religion.....with full esteem, your friend,

LEO TOLSTOY"

May Alden Ward, in an admirable book styled "*Prophets of the 19th century,*" gives a good deal of information about this remarkable man. The beliefs and opinions of Count Tolstoy are admirably summarised by the author. Says he:—" The foundation of Tolstoi's creed is Love. His belief may be summed up in three general rules or principles, which he considers necessary to the welfare of mankind and the development of the individual. They are

(i) That we should not oppose evil with force.

(ii) That we should not consume more than we ourselves produce.

(iii) That men and women should equally practise and aspire towards purity and chastity.

There are in the world five evils that he wishes to avoid. These are:—first enemity and anger, second loose living, third the taking of oaths, fourth the resistance of evil by violence, fifth the distinction we make between our own nation and foreigners which leads to war. To correct these evils he finds in the teaching of Christ five commandments by which he tries to govern his life. These are: first, be at peace with all men; do not allow yourself to consider any one as low and stupid, second, do not commit adultery;

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resist carnal desires third, do not take oaths; "swear not at all," do not bind yourself to the will of another, fourth, do not render evil for evil, never seek vengeance, fifth, do not break the peace, know that all men are brothers..... As there are five commandments and five evils in the world so there are five conditions of happiness.....

(i) Communion with nature.

(ii) Work.

(iii) Family life.

(iv) Communion with your fellowmen.

(v) Health. ,, .

....

Those who are earnest in rising above the sensuous plane and can taste the delights of a chaster and nobler life can find ample food for reflection and will certainly draw an inspiration by studying his works such as "Resurrection." He has been an author of world-wide reputation and the study of his works is ennobling, inspiring and elevating. He may be a visionary and some of his views are impracticable, but his eminence as a great thinker of the 19th century will ever remain the same. For a long time to come, the ideal of his noble life will be a source of inspiration to many and his memory will be cherished with the profoundest reverence and deepest veneration.

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Kalidasa's Meghaduta.

———o———

The Meghaduta is a magnificient poem, remarkable alike for its exquisite melody, its imaginative truth, its bright colouring, and its wonderful depth and gravity of sentiment.

The argument is simple and ingenious. A Yaksha is charged with dereliction of duty and banished for a year by his lord Kuvera, the god of wealth. In his exile, he pines away in solitude, and longs for reunion with his beloved wife at home. At the advent of the rainy season, he beholds a cloud, "almost instinct with life," and begs of it to deliver a message of sympathy and love to his distant bride "in the celestial city of Alaka beyond the Himalayan hills." The message is couched in "the tenderest and most pathetic language imaginable;" and is committed to the care of "this divine messenger", who delivers it as desired, and implores the god of wealth to recall the amorous exile, and restore him to the bosom of his family once again.

This is the whole story. "But it is woven into such grand and majestic poetry and a theme so beautiful and sublime that imagination can conceive nothing lovelier or loftier than that".

Meghaduta is the finest lyric poem in the Sanskrit language. For elevation of thought, picturesque and appropriate expression, tender pathos and faultless music of verse, which are sustained throughout a long and symmetrical composition, the poem stands unrivalled in the entire range of Sanskrit drama and poetry.

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The poem is equally striking for the novelty of its conception, its vigour of execution and the exquisite charm of its descriptive passages.

The magnificience of Kalidasa as a poet is best seen in his Meghaduta. Here he writes with a power, a movement and a grandeur very rare among Sanskrit poets, and scarcely to be met with in the poets of other nations. We will now point out a few characteristic excellences of this great pœm.

The *rasa* is *Karuna* or pathos. The style is made to harmonise with this *rasa* or sentiment. Words, phrases, expressions, figures, all tend in the same direction. Even the metre is fittingly adapted to the prevailing sentiment.

The *chhanda* is *manda kranta* and is appropriately chosen to suit the slow but majestic movements of the *nimbus* or rain-cloud, the messenger of the love-lorn Yaksha to his distant bride.

The poem is fitly entitled the "Meghaduta," for it carries with it "all the paraphernalia of the rainy season." Brooding storm, low and loud thunder, sunless skies, vivid lightnings and heavy rain are all graphically described; and there is the *Kadamba*, the peacock and the rainbow to enhance the beauty of the scenes depicted. The nimbus or the rain-cloud darkening or brightening, moves from hill to hill, from mountain to mountain, and seems to be almost instinct with life and intelligence.

O ! what an energy of imagination, what a wealth of sensuous emotion, what a world of adventure and romance we have here !

How skilfully, for instance, are the creative, the softening and the magnifying powers of the atmosphere described!

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And how glorious the cloud itself !
How pregnant with meaning for a true poet !

Then, again, how grandly are Nature's fury, Nature's majesty and Nature's calm delineated by the great poet.

The Meghaduta is pre-eminently "a poem of the broken heart." In Kalidasa's *Ritusamhara*, which is evidently "the first heir of our author's invention in the domain of lyric poetry," everything is gay, bright, sunny and cheerful. There is not a tinge of sorrow or sadness in it, "because on the poet's soul the misery of mankind has not yet flowed in with a full tide, because it has not yet brought with it higher passions and deeper emotions." In the Meghaduta, however, the poet appears to have reached his full manhood, and "sobers down under the sorrows of life."

Meghaduta is the work of our poet's maturest period. " It was composed in moments when we begin to see into the life of things; when the face of nature sends to us gleams like the flashing of a shield, and when we are able to draw from things visible an intention of things not seen."

There are four crises in the poem. The first crisis is the banishment of the Yaksha from the celestial city of Alaka the capital of the god of wealth, Kuvera. The second crisis is the invocation of the cloud by "the broken-hearted exile" and the delivery of the doleful message through him to his distant bride at home. The third is the journey of the cloud from Ramgiri, the Yaksha's present abode, to his wife's dwelling-place in the city of Alaka. The fourth is the return of the exile and the reunion of the lovers after a long and painful separation.

The Meghaduta is the proverbial " ocean in a jar." It contains the history, the geography and the mythology

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of ancient Aryavarta in a nutshell. It makes mention of all the famous rivers and mountains of India, of its fauna and flora, of the principal gods and godesses of the Hindu Pantheon, the Trimurti ; the national heroes and heroines, the great Avataras; and all these are so skilfully interwoven into the main body of the poem that they entirely lose their prosaic character.

There are some images of great beauty and delicacy in the poem. One of these is the Yaksha's " lovely bride." The poet draws her with great imagination; and the scenes which he describes have been viewed with a poet's eye and portrayed with a poet's pencil. Another is the vision of the celestial city of Alaka, the capital of the God of wealth, Kuvera. Among the principal characteristics of the poem may be mentioned its melody, its dignity, its tenderness, its depth of feeling and its human interest. But *pathos* is the most prominent characteristic of the poem. The pity, the tenderness and the soft sadness of the following lines are remarkable :—

" And sad and silent shalt thou find my wife,
Half of my soul, and partner of my life,
Nipped by chill sorrow, as the flowers enfold,
Their shrinking petals from the withering cold."

(WILSON.)

Then there are few passages lovelier and tenderer in poetry than the following :—

(*a*) " Now seeking sleep, a husband to restore,
And waking now, his absence to deplore,
Deprived of slumber by returning woes,
Or mocked by idle phantoms of repose,
Till her slight form, consumed by ceaseless pain,
Shews like the moon, fast hastening to her wave."

(*b*) " Dull as the flower when clouds thro ether sweep,
Not wholly waking, nor resigned to sleep,

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Her heavy eyelids languidly unclose,
To where the moon her silvery radiance throws,
Mild through the chamber; once a welcome light,
Avoided now and hateful to her sight."

(WILSON.)

The full humanity of the poem, however, gathers round the message which the lovelorn Yaksha entrusts to the care of the cloud. This message is a beloved piece of poetry and full of the tenderest imaginings and the deepest human interest.

Every great work has some moral purpose in view, some significant moral instruction to impart; and the lesson conveyed by the Meghaduta is contained in the latter half of the 46th shloka of the Uttara Megha which runs as follows :—

कस्याऽत्यन्तं सुखमुपगतं दुःखमेकान्ततो वा ।
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

"Trust to futurity, for still we view,
The always wretched, always blest are few,
Life like a wheel's revolving orb turns round,
Now whirled in air, now dragged along the ground."

(*Wilson.*)

The Meghaduta has been highly admired and appreciated by Indian and European scholars. Wilson Says:— "The metre combines melody and dignity in a very extraordinary manner and will bear an advantageous comparison in both respects with the best specimens of uniform verse in the poetry of any language living or dead." Griffith says :—"The Meghaduta is a lyrical expression of the poet's own emotions. It is the outcome of a great soul's aesthetic evolution." Elphinstone says :—"It is impossible to conceive language so beautifully musical or so

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magnificently grand as that of the many of the verses of Kalidasa's Cloud-Messenger."

Tawney says :—" The Meghaduta is a perfect work of art and is certainly the production of Kalidasa's mature manhood." Weber says :—" The Meghaduta is Kalidasa's best work in the domain of lyric poetry.

It is the very crown and flower of the great poet's lyric genius and possesses in full his especial charm and manners."

Fanche says :—" The Meghaduta is without a rival in the whole elegiac literature of Europe."

Schlegel says :—" Kalidasa's Meghaduta exhibits a wider range of imagination than any other production of the great poet, and a deeper absorption into the beauty and the wonder of the world."

Monier Williams says :—" The Meghaduta is the most pathetic of Kalidasa's compositions. It is also the most majestic. It combines the majesty of Homer with the tenderness of Virgil, the luxuriance of Ovid and the depth of Shakespeare. And yet it is simple and contains enough to suggest the old Athenian boast of beauty without extravagance."

Max Muller says :—" The Meghaduta is a grand production. It possesses in an eminent degree all the rare excellences of Kalidasa's style and sentiment. Its opulence of colour, its soul-stirring melody, its touching pathos, its dignity, and its pensive tone are all simply admirable."

Humboldt says :—" Delicate in fancy, rich in melody, dignified in tone, and pathetic in sentiment, the Meghaduta possesses all the essential characteristics of a true lyric poem and displays a high range of lyrical power and intensity."

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Macdonald says :—" The story of the Meghaduta is so sweetly sad and so absolutely pathetic that it leaves a permanent impression on the feelings of those who hear it. There is a halo of romantic tenderness about it which is simply enchanting, and the sad music of the lines containing the Yaksha's messege to his bride in Alaka touches a responsive chord in the hearts of all who have ever loved and who possess human feelings and human sympathies."

Bhau Daji says :—" The Meghaduta is one of the best and sublimest productions of the human mind. Its ordered and symmetrical beauties and its complex and varied harmonies assign to it a very high place among the famous lyric poems of the world."

R. C. Dutt says :—" Kalidasa's Meghaduta is a lyrical gem, so musical, so pathetic, and yet so sublime that there is nothing equal to it either in the Sanskrit or any other literature. It is so exquisitely beautiful that several of its passages haunt the reader's memory for ever."

K. M. Banerji says :—" The Meghaduta is a lyric poem, and describes the story of a lover's sorrow in separation. It does not aspire to the dimensions or the pompous march of the strain which suits heroes and their heroic exploits, but it charms the heart by its tender pathos, its sweet sadness and the divine melody of its verse. To my mind, the Meghaduta is a lyrical expression of the poet's own emotions."

Tara Nath says :—Kalidasa's Meghaduta is a marvellous production. In hardly any of his other poems do we find so much of what is called the *curiosa felicitas* of expression,—the magic use of words,—as in this. There is rich music in every line. The melodies are sweet and strong. There is a glow and a freshness everywhere which hardly grow dim with the lapse of ages. This single poem

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seems to me to have more of the poet's especial magic of expressions than all his other poems put together."

It is impossible to convey to one who has not read the poem an adequate idea of its wonderful loveliness. In conception, in invention, in description of animated landscape, in romantic scenery and sentiment, and in artistic workmanship, the poem is splendidly executed.

There is an extraordinary truth and force and beauty in almost every line and the delightful descriptions of nature afford a vision of beauty the like of which is not to be found throughout the range of our national literature.

The story in its main conception is a simple story of a lover's sorrow and separation from "the loved one of his heart." But the poet, by his magic wand, creates new charms and attractive situations, and lifts them into truest poetry.

"The study of a good piece of literature or art," says Ruskin, "is true liberal education. No student of the present day should therefore neglect to cultivate them. Literature exercises a great influence on character-building. If beautiful and elevating pieces of drama and poetry were daily studied and assimilated, it would build up a noble manhood." It will thus be seen that a drama with a story of love and fidelity like the Shakuntala or the Mrichchakati, or a poem full of warm humanism like the Meghaduta or the Kiratarjuniyam has a moral direction and an ethical aim which are full of valuable lessons for humanity.

The Meghaduta is a production of Kalidasa's maturest period.

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THE PROBLEM OF LIFE.

—o—

CHAPTER II

ACTIONS.

"The Egoist oft and oft inside womb must go,
While those still worse, as trees or stones for actions grow,
Or for perverse belief; for truth they have no eyes,
In Brahman all, and He in all, so say the wise."
Kath.

"True religion, notwithstanding that it raises the views of those who are inspired by it, to its own region nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not brood over devout thoughts, but is essentially active" *Fitche*

"A man perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities; and withal the man himself first ceases to be a jungle and a foul unwholesome desert thereby. Blessed is he who has found his work; let him ask no other blessedness" *Carlyle.*

The men who have most finely felt the pulse of the world, and have, in their turn, most effectually stirred its pulse are religious men" *Havelock Ellis.*

A man is born and reborn for his actions. His birth is thus nothing but a fresh mould, prepared from the combined result of his past actions, wherein is cast the soul in the form of Ego with all its colouring or the investing sheaths. These actions may be classed into:—

(*a*) Fated actions of previous existence.

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(*b*) Accumulated actions of past human births and rebirths.

(*c*) Current actions of present life.

These actions, again, are ever subject to the control of three qualities or, as some call elements, which are:—

(*a*) The quality of Virtue or Light.

(*b*) The quality of Passion.

(*c*) The quality of Darkness.

These are the phenomena evolved by God.

The quality of virtue is pure and divine, and binds the Soul or the Embodied Self by attachment to bliss and to knowledge of Self. Passion consists in being enamoured and is produced from craving and attachment.

It is distinguished by the hankering for worldly honors, sensual pleasures, and desires for heavenly happiness, and binds the Soul to actions. It stands half way between virtue or Light and Darkness. The quality of darkness is characterized by wantonness, cruelty, desperation, destructiveness &c. and binds the soul with neglect, sloth and sleep.

These three qualities are mutually opposed, yet when working in due proportion they accomplish one common end. Thus as in Microcosm so in Macrocosm these very qualities or elements work in due proportions. But how do these three elements which are thus mutually contrary by their united agency work harmoniously in Nature? The answer is simple and at once convincing. A lamp, for instance, though possessing three contrary ingredients, oil, fire and wick, illuminates objects because if you pour oil over the burning wick, or if the wick be not of the proper size, the flame must die. It is the due pro-

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portion and due position of the three that keeps Nature, like the lamp, duly illuminated.

In the foregoing chapter it has been said that when the above three qualities are in a state of equipoise, there is a stillness all over and Nature seems non-existent. Thus God is attributeless, yet He possesses all the three attributes in equal proportion. All that exists proceeds from Him. He possesses all, yet, at the same time, He is devoid of all. This is, however, a somewhat intricate problem and demands solution.

Of the three qualities, Light is *first,* Passion is *middle* and Darkness is *last*. The middle, as a rule, runs half way both sides, consequently Passion has half Light and half Darkness. Similarly Light attracts to itself half Passion, and Darkness the other half. So long as Passion loses itself in favour of Light and Darkness, there is an equipoise. Hence there is no creation, and God is said to be attributeless. But the moment the quality of Passion draws to itself half Light and half Darkness, it becomes potent, and it is this potency of Passion that brings about creation, when God is said to possess attributes. Suppose Light represents the number *four*, middle (two *plus* two) *four* and Darkness *four i. e.* all the three stand in equal proportion. Passion, adding itself half to Light, and half to Darkness, disappears, and Light six against Darkness six means an end of both. Again when Passion draws to itself 2 (*i. e.* half) of Light, and 2 (*i. e.* half) of Darkness, it amounts to 8 *i. e.* doubles itself and becomes potent enough to display the phenomena of Nature.

Again, suppose, the three quallties from three equidistant sides draw *something*. That *something* must remain constant so long as the forces are equal, but the moment the equality is lost, constancy also vanishes with it, and that *something* losing its balance begins to move to and

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for. God being immoveable, this movement is the phenomenon of Nature.

In like manner it can be shewn that God has form, taste, smell, touch and sound, and yet He has none of these. Take form for example, *good* form, *middle* form, *bad* form. Middle form has half good and half bad. If each of the three qualities be represented by the figure 2, then 3 good form against 3 bad form, means dissolution of both, and so on with the rest.

Again, God, for instance, is Everywhere, He is the middle, He is Nowhere. The Middle loses itself both ways by halves, and the proportion of Everywhereness against a similar proportion of Nowhereness means an end of both. But the moment the equality is lost, the Middle at once reappears, and all the three in dissimilar proportions begin to operate and display nature in all her various aspects.

Thus God is everywhere and nowhere, and that there is nothing that does not exist in Him, for He is the Real absolute. He is the efficient cause, as well as, the meterial. But so long as the three qualities are in a state of equipoise, nothing seems to exist in Him, that is to say he seems blank. The moment, for such is the Divine Will, the equilibrium is lost, the three qualities being the prime factor in the act of creation, begin to exhibit nature in all her resplendent glory, and the non-qualified is then taken to be as one qualified. To understand the non-qualified is beyond the precincts of ordinary wisdom.

As air is within space, but it is not space, so creation is within God, but God is not creation *ie., both seem distinct.*

As space is within air, so God, is within creation *i. e. both seem one and same, and as creation moves so God too moves.*

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Again, take the space inside a jar. Move the jar. The space inside it seems also to move, though actually it does not. Like the space in a jar, God, within the creation, seems to the ignorant, to move though not so to the wise.

As space is far beyond air and is not within touch of it, so God is far beyond creation. Air moves but not the space, so creation moves but not God.

God thus seems to be both within and beyond creation, and moves yet does not move. He is *within* as qualified and *without* as non-qualified.

In man, however, the three qualities work in diverse ways. In case of some persons they come and go, sometimes in quick succession sometimes at short or long intervals, according as they are influenced by the colouring of the Ego. In some virtue predominates for a longer period, passion in some, while in some vice. The way how to overcome the last two qualities is first to subdue the quality of vice by aid of the quality of passion, which, when in the ascendance, intutively awakens the quality of virtue, and quietly withdraws from the field of struggle. It is, no doubt, a hard contest, but *perseverance* and *force of character* are the surest means to overcome both the qualities. When complete success has been attained, and virtue is forced to prevail, resistance is made easy, and when the strongest tide of evil tendency, as result of fated and accumulated actions, is overcome, it baffles, as in the case of Socrates, all the skill of a physiognomist. Thus these qualities possess the power of resisting the tide of past lives, of controlling the present life, and of making or unmaking a man's future destiny.

As a sure result of fated action, of previous existence, an individual wears a fresh garb in a human family or in the family of beings of a lower order, or of

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a herb or a plant, or of an inaminate object, and, in accordance with the unfailing virtue of such a result, the duration of his existence is regulated. Thus it appears, that actions of different grades cover the Ego with colours of different shades, and thus guide the inmutable law of progression and retrogression. Thus man being the noblest creature on earth, is most justly subject either to the highest award or the worst punishment. The result of accumulated action done in the past *human* births and rebirths regulates the family and the surrounding circumstances in which the fresh birth takes place. Thus every fresh birth brings with it the combined result of actions, fated as well as accumulated.

The result of current actions of present life is enjoyed or suffered, as the case may be, here and even after death, in the life following it. Let us, however, illustrate the problem to ensure a better understanding of the situation. A man commits murder, the law hangs him, and he thus receives legal punishment. If he has actually committed murder, it must bite his conscience. The news of such an unlawful act is carried by the senses to the mind, the mind carries it to the brain, the brain being the self-inking press, prints the same on the pages of the heart, which gives a colouring to the Ego, and influences the subsequent birth. This is the divine punishment he receives. If the one is secular, the other is spiritual. If, however, the man is innocent, the conscience remain intact, no communication from the senses to the brain, or from the brain to the heart. is made, the Ego receives no colouring and the next birth has nothing to do with either the false charge or the wrong punishment. When the quality of virtue is once made to predominate, resistance is offered to the rushing tide of fated evils which, if overcome, improve his nature but if prove stronger for the resistance so offered, the man yields to their influence for a time;

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and if he persists in his act of resistance, he eventually comes out successful, and improves the subsequent birth. In every case, when resistance proves irrepressible the colouring of the Ego gradually fades away—the shades thus vanish—all ties break asunder, all vain desires vanish, the material frame melts away; and the Ego, pure and simple, loses its individual identity into the Universal Soul, like the fresh smoke losing itself in the surrounding atmosphere. It is at this stage that a man is said to free himself from bondage and secure emancipation.

"The air is one vast library on whose pages are written forever all that man has said or whispered" says Smiles. With due deference to his golden saying we would be doing no injustice to this moral philosopher of the nineteenth century if we add a word or two more and say "The air, is one vast library on whose pages are written forever all that man has *done nay even thought*, said or whispered," "There is an invisible pen" says Blair "always writing over our heads, and making an exact register of all the transactions of our life." An, immutable, but strictly uniform, law prevails throughout the universe, and for its essential principles it rests upon the immutable but strictly uniform result of our actions.

"As you sow, so shall you reap" is a gospel truth, and the inevitable law that guides the entire creation. This unchangeable law of God is the permeable essense that runs through and through, and makes every act, nay every word or thought of ours to stand the decline of ages. It is the pivot, whereon revolves the system of a single sun, nay, of numberless suns. Our actions are the mainspring of our existence. The ether around us ever remains highly charged with the unfailing influence of our actions, which quietly and efficaciously control our individual lives here and hereafter, and the whole combined, works

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upon the entire creation. The least change, either for good or bad, in the starry regions above is solely due to the united result of our actions good or bad. In short, our existence and the existence of all the forces that influence us, or are influnced in return, are due to our actions. It is thus no more a puzzle, no more the hidden treasure of any particular religion. That moral actions tend to improve not the human system alone but the entire universe—the Microcosm being nothing but the microscopic Macrocosm—and facilitate in every way the onward march to the Great Spirit, is an axiom, the truth whereof is evident. Every deed of ours, moral or immoral, is indelibly registered on the ethereal pages of this spacious library. It is thus true that "Our guilt as well as our goodness, once contracted, is ineffaceable. No power within the circuit of God's Providence can blot out an idea from the pages of the secret heart, or cancel a force of desire that has once gone forth." This is sufficient to warrant the due discharge of our duty towards all surrounding objects from the smallest insect to the biggest planet. All insects and all dumb animals are objects of our pity, noble, rational, intelligent, scientific, spiritual as we are. We are proud of the highest privileges we enjoy in nature. In proportion to these, is it not our most solemn duty to protect and respect the most sacred claims of all other creatures that are subordinate to us, and lie entirely at our mercy? Our slings and arrows, our swords and bayonets, our bullets and lances, are the most unholy instruments that, influenced by the worst of our passions, so mercilessly play upon innocence. Curb passions, kill vain desires, contract the drift of senses and improve the mind, and the heart will improve, good actions will spring, and the whole nature will smile.

There is an unseen hand that unceasingly registers every thought that the brain thinks, every word that the lips utter and every act that the hands do We should every instant guard ourselves against entertaining an

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unchaste thought, uttering an impure word or doing an immoral act. Righteous conduct, if persevered in, will in the end, prove the most potent instrument to undo matter and improve the Ego.

Due perseverance and strong force of character can work wonders. In case, moral and righteous actions are done with a desire for fruit, they improve the general condition of life, yet do not possess the virtue of separating the Ego from matter, until and unless the actions are done for the sake of actions alone, are done intuitively, and with no desire for fruit. Such actions, emanating from a pure heart clear the Embodied Soul of all the halo-like film of the Ego, separate Him from matter and make Him one with the Universal Soul.

God helps the helpless, that is to say, He helps all beings of an order lower than man by endowing them with the powerful instinct which, as may be observed, far surpasses even the highest intelligence of man. "God tempers the wind to the shorn lamb", has been truly said by Sterne.

Again God helps those who help themselves. This applies to man who is the only creature endowed with intellect by the aid of which he may either rise or fall or continue to tumble both ways. If, by the aid of the intellect, he tries to help himself, the Divine Hand, it may be said, is always ready *to pull him on.* In case he makes a bad use of his intellect he is sure to fall, and the Divine Hand is always ready *to push him down. Thus God the Almighty withholds His Divine interference from all intelletual beings, and leaves them entirely to their intellect and the result of their actions, consequent thereupon.* The nobility of man thus entails upon him the highest responsibility due exclusively to his own actions.

"Example is the most potent instructor, though it teaches without a tongue." When we cast our eyes on the

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firmament above us, we see two big balls of light, following each other, in due succession. Even the most cursory examination of these two, affords one sufficient food for meditation. How silently, yet intelligently, Nature points out the permanent glory of the sun, and the waning and waxing phases of the moon. How a man, like the full moon, can have borrowed light of unsteady actions in him; which simply goes on waning the more each day, till at last, he loses all his borrowed gentleness and glory in the immensity of nature; how by virtue of his good and steady actions, he acquires the power of gradually regaining the lost splendour, and of shining into a full moon; how again by force of character and by pursuing a steady course of virtuous actions, he has the power to improve the unsteady light and shine in the full and permanent splendour of the sun. Actions, good or bad are thus the essential elements of a man's rise or fall.

The voluminous book of nature thus presents to us, in the most intelligent style numerous illustrations of Divine power. Our paramount duty is to carefully observe, study and imitate them to the best of our ability. Any amount of theoretical teaching from books on philosophy can hardly be so convincing as are the practical examples copied from the brilliant pages of Nature. "The great difference between *reading* and *doing*" says Arthur Lovell, "consists in the simple fact that the former expends and dissipates, while the latter contracts and concentrates." The self-sacrificing spirit of the sun, the gentleness of the moon, the mercy of the clouds, the firmness of a rock, the nobility of a lion, the fidelity of a dog, the intelligence of an ape, the sweet honey of a bee, the simplicity of a child, the unbounded charity of a fruitfull tree, are a few of the many noble examples of pure moral excellence that we daily observe in Nature. Let these and such others be our models in the daily actions of life. In this slender thread of our

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existance, it is the actions, and actions alone, that reign Supreme. They may either reduce us to the entire darkness of the moon, or improve us into her full brilliancy, or even into the full glory of the sun, or into the All glory of the Great Spirit, the perennial fountain of Eternal Bliss.

Right actions spring from duty, which is another form of truthfullness of character, and the dutiful man has to be truthful in his actions. "Duty embraces man's whole existence" says Smiles, "It begins in the home, where there is the duty which children owe to their parents on the one hand, and the duty which parents owe to their children on the other. There are, in like manner, the respective duties of husbands and wives, of masters and servants, while outside the home there are the duties which men and women owe to each other as friends and neighbours, as employers and employed, as governors and governed."

"Render, therefore," says St. Paul "to all their dues tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man any thing but to love one another; for he that loveth another, hath fulfilled the law." If thou art begot, it is thy duty to beget; if thou art forgiven, it is thy duty to for give; if thou art loved, it is thou duty to love; if thou art taught, it is thy duty to teach; but if thou art deceived, it is *not* thy duty to deceive; if thou art abused, if is *not* thy duty to abuse. It stands thus:—*follow all that is good; avoid all that is evil.* Right actions, right thought and right speech are the most necessary materials for the building up of a moral edifice, and Duty is the cement that binds them.

The power of will is a divine gift, and Duty is the moral Sceptre to wield this power. Right actions influence the Sceptre which, when raised, not only tends to improve

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the present life by awarding a due chastisement to all wayward, yet inherent, sensations of the past, but strengthens the power of resistance and improves the life following the present one. *All glory is thus due to him who minds his duty.*

I slept and dreamt that life was Beauty,
I woke and found that life was Duty."

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India as She is, and as Seen by Others.

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The sun rises in the east, and since India enjoys the first rays of the rising sun, she is called an Eastern or Oriental country. India too, by nature, enjoys the monopoly of agriculture*, in that, she has the best agricultural soil. The hot and cold and moderate climates of India are almost proverbial. In the Himalayas, she has the highest and the most picturesque mountain in the world. In the Ganges she has the best river the cause of the purity of whose contents is yet beyond the comprehension of the chemical examiner. In the matter of her mineral products, she, up to date, stands unparalleled in the history of all nations. The Koh-i-noor, the emperor of diamonds, the product of Golcunda mines, still shines *par excellence* in the diadem of the sovereign in whose extensive dominions the mighty sun, the undisputed ruler of the mighty firmament, is never seen to set. Such is India the *terrafirma* of sages, of divine incarnations, and the pride of the people that rule paramount over her. It may, therefore, be urged with all fairness to her that she, being an oriental country, and possessing the best products that the bounty of Nature can possibly offer, is the sole mistress of every thing else that belongs to her as oriental. She thus possesses objects of supreme excellence, objects that suit her best, and such as bear the emblem of infallible truth.

Like the sun, chemistry and *materia medica*, languages, and logic and philosophy, the few amongst many, have also dawned in this holy land of

* Sir John Jardine K. C.I.E. in his address to the Young Scot's Society Edinburgh upon the present political condition of India delivered on Octr. 15, 1902 says "..... India is essentially an agri-

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sages from times almost out of mind and memory. There is hardly any language that can claim precedence to Sanskrit, and there is hardly any philosophy that can hold comparison to the philosophy of the East. Like the natural products, the spiritualistic philosophy of the East is just the thing that suits the calm, pious, quiet and unoffending people of India. It is thus apparent that Nature meant her resources for the people, and the people for the resources, the language for the philosophy, and the philosophy for the language. Warfare is much against the common nature of a people that have all along been struggling in the field of mental freedom. India is the kernel of the world and the life centre of religion. She is the heart to which converges the entire system of the Universe. She is the *focus* where the universal rays of nature meet. As purity and holiness of heart—the heart being the central part of the system, the seat of concentration—are most desirable for the annihilation of all earthly ties, and coalition with Divine spirit, so the people of India, agreeably to the unfailing laws of Nature, are supposed to be holy and pure and they are, no doubt, so. They have all along been fighting the battle of life, and overcoming the unruly senses, the common foes of all mankind. Thus their activity in the field of mental culture, and their inaction in bloody warfares are not only pardonable, but speak volumes in their favour. They are not preachers, but silent teachers of their religion and their religious philosophy, in as much as with them their philosophy is not the subject of a shrill trumpet or even of a melodious flute. It is the subject of silent and solemn meditation. They have no "little learning" in the case of their philosophy, which dives deep into the inmost recesses of a pure heart and strikes the light there.

In the modern age, through the medium of Wes-

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cultural country; about 7 or 8 out of every 10 depend on the land more or less. ....."

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tern languages, Vedantists like Max Muller, and Schopherhaner, Theosophists like Blavatsky, Olcott and Besant have done, said or written something to make it palatable to Western nations. But mental culture, from a spiritual point of view, is the first requisite towards the growth of a spiritual tree, and until and unless the mental field receives a systematic culture, and the rank growth of materialism ceases to be the sole possession of the people, there is little or no chance of a rich harvest. Nature permits the plantation of a foreign seed, provided the seat of its growing in a foreign land reaches the temparature of the one from which it has been removed. The influences of climate cannot, however, be made so to agree, and the fruits might undergo a slight change in shape, size or taste. But if due attention is paid, in course of time, even the antagonistic influences of climate can be, to a certain extent, overcome and improvement effected. This is all possible, and what is true in one case is true in all other cases.

We have thus shown in all possible ways how India enjoys the wholesome influences of Nature, and how the philosophy of such a land can reasonably stand pre-eminent in the rank of the various other philosophies of the world.

Some hold that the entire universe is a creation of mere chance, and that there is no Creator; again others there are who maintain that it is a creation of Intelligence, and that there is an All-Intelligent Creator as author of it. To a superficial thinker either of the two may be right or even neither of them, and he may entertain a third view. But when we tax our intellect and make our conscience take a bold stand in the midst of all such conflicting propositions, the true light may dawn within us, and guide our way to the true path. The sages of the East, in their earliest researches, have left no stone unturned to arrive at the possible truth. Most of these, in

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spite of their somewhat different lines of reasoning, have, at last, come to the same conclusion, that is, they have unanimously maintained the universality of the Soul, while a few, and a few only have been bold enough to assert the non-existence of the Eternal Being. The latter class of people hold that there is no such thing as a Creator, and that this Ball of ours is merely an outcome of chance. Independent thought has all along been the common property of all mankind, and on this score they might claim a pardon, and the only punishment they have received is that both they and their works have been condemned so far, that, even, in enlightened societies the very name of *Charvaka*, the greatest atheist that India ever produced, is held most ominous. This again shows that the Indians, in their religious philosophy, showed no favouritism even to a philosopher of their own creed and colour.

If we can satisfactorily prove the existence of a Creator and His All-Intelligence, we hope and trust, our readers will excuse us if we keep ourselves back from disproving the theory of a chance creation. The Divine Will or the will that brought about the creation was no doubt a chance will or a will that was the least expected, or rather could not be expected. But the creation, in spite of its being the outcome of chance, is yet pregnant with intelligence of the highest order. Man is, no doubt, the noblest of creation, consequently he is the only standard to base our judgment upon. Unlike ease and disease, ignorance and knowledge, poverty and prosperity, intelligence, in a more or less degree, is the common heritage of all mankind. The common make of our system, the necessaries required for its maintenance, the regular succession of seasons, the adaptability of climate to the people in different parts of the world, the just regulation of the starry region, the suitability of different organs to the different constructions of living bodies, the uniformity of Nature

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inthe matter of generation in the Animal as well as the Vegetable kingdom, the unfailing virtue of the natural forces of electricity and gravitation, the appearence of *aurora borealis* and *arora australis* in the polar regions where the sun is unable to communicate his *direct heat* and light for six months of the year in alternate succession, are only a few of the innumerable instances illustrative of the Supreme Intelligence of one who must be taken as the sole container and bestower of this Supreme quality. Again the circulation of blood inside the entire animal framework presents another instance of Supreme Divine Intelligence. The heart is the central point whose principal office is to send out blood through the arteries and to receive it back through the veins. It has two larger cavities called the Ventricles, and the two smaller ones called the auricles. The former distribute blood which again returns to the heart through the latter. All the arteries are furnished with valves, and in all these there is abundant evidence of wise contrivance. In case the creation is made to depend upon chance there should be all *chaos* without the least chance of uniformity in the general laws of Nature, and the world, as container, would be an irremediable torment to the objects contained.

If we give a further stimulus to our observation, we can, in like manner, analyse the universe to show how intelligently the beginning was designed to make the end meet. For the sake of argument let us suppose that before creation *chaos* reigned supreme. The Divine or the chance will thundered throughout space and time, a creation of its own. Gradually light stepped in, the sun and moon rose, the stars and planets came into existence. Then evolved gods and angels. The Earth, a planet, in due obedience to the universal law of gravitation, commenced moving round the sun, the grand luminary of the solar system, thereby dividing time into seasons and years while

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its rotation on its own axis with moon for its satellite, created days, fortnights and months. On one side the material expansion went on and men came into existence while on the other, with our planet possessing the chief quality of production rose the vegetable kingdom in all its splendour bringing with it the principal ingredients of creation, nourishment and destruction. Some hold that the former was the cause of the latter while others take a contrary view. Be that as it may, it was a happy union indeed. Man, a creature composed of dust and divinity, thus received his nourishing ingredient from vegetables, which in turn produced in him the procreative power which began to multiply the population. In due course of time the lower order of beings came into existence. As in time and space the lightning gradually loses its first flash and force, the thunder its loud and solemn peal, so the imparted intelligence of the All Intelligent in strict obedience to the general law of Nature, as it expands it gradually diminishes in quality till arriving at a certain stage it takes the form of ignorance and instinct. These too have a terminating point and a silent flow of Divine Essence is observable in the vegetable kingdom. This too in the course of material expansion further loses its force and the last stage is the stage of inanimation.

From the above observation it is apparent that when the work of expansion to our mortal view comes to a practical halt, reaction takes place. Expansion has thus a downward tendency of gradual and orderly degradation, while in the returning course or a course of development, an upward tendency or a tendency of elevation is noticeable. Rise and fall, thus dependent upon the *quality* of actions, go on, in a circle, as it were, *ad infinitum*. Force of resistence can, however, check their onward gain or backward loss.

Astronomy, chemistry, minerology, physiology, mathematics, nay all scientific inventions are a few of the many

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instances of a man's intelligence. In fact, on the earth, or in the heavens, in water or on hills and mountains, there is nothing that moves, in direct or indirect contravention to the established laws of Nature. Predictions of a coming sun or moon eclipse, of the appearance of a comet, of an approach of a high wind or storm are, in themselves, sufficiently significant of a man's superior intelligence, and the uniformity of the laws of Nature.

In all worldly affairs we find, like the truth of an axiom, that there can be no effect without a cause. A child, for instance, owes its birth to its parents, a fruit comes from the flower, the sun heats the earth, the earth radiates, and communicates the heat it so receives to the atmospheric region and brings in summer. The intensely hot rays of the sun in summer evaporate water in great quantities, which lead to the formation of clouds, the clouds send down rain, when begins the rainy season and the earth, puts on green velvety gown, as it were. The clouds thus return the water which they had once received, and the earth, and the whole of the atmospheric region are sufficiently cooled down. Thus sets in the cold season, when the days are short and the nights are long. The sun from the winter Solstice gradually enters the summer solstice, when the diurnal duration by degrees increases and the nocturnal duration, in the same proportion decreases, Thus follow the three principal seasons of the year in due succession.

Let us examine a tree, which stands fixed to the ground with its root going down below, and the trunk, branches and leaves shooting upwards, The root being its main support, draws its nourishment from the soil upon which it stands, and communicates the same to all the upper members in due proportion. The smallest leaf, flower or fruit has its own memberanes to receive the sap. Every tree or plant, at the appointed time, bears flowers first, and the bo-

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tanist knows well how the two sexes inside the flower coalesce and grow into a fruit. There are certain creepers which yield flowers containing either the male or the female sex. The intelligence of Nature and the uniformity of her laws, in case of these flowers may well be conceived. The flies carry the pollen from the male flower and put the same inside the flower that has the female sex, and the conjunction of the two sexes yields fruits.

Beauty and symmetry in Nature are none the less striking illustrations of Divine Intelligence.

In short the laws of Nature are not, in the least arbitrary. Every law, is an axiom, in itself, the truth whereof none can ever gainsay. The most systematic order thus prevails throughout the universe and every bit of an object, from the biggest to the smallest, is feeling the regu lar influence of that order. This influence is at once Lord and Law. It is the Eternal Essence of the All-intelligent Being—the Author of the universe, the All-merciful Father, of His Most Beautiful creation, in whose mysteries the eye fails to penetrate and the brain ceases to work.

We have thus shown, howsoever feebly, in what position the people of India stand in regard to their philosophy, how they are impartial in their estimation of the old and new philosophies of other nations, how the Divine Intelligence pervades the universe in various forms. It is an established fact that the Indians, till lately, never made an attempt to propound their philosophy to the other nations of the world. They have all along remained quite content with their own, and never hankered after those that belonged to others. He who has got the key to the best furnished apartment in a princely mansion, cares not to examine the contents of other rooms or to even peep into them. They have, all along, shown enough toleration to all other religions and religious faiths. The dregs may go, but it is the-

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cream that they have always cared to preserve. No power on earth can ever deprive them of their religion, and the philosophy which it teaches. They may change their manners, their mode of living, go they may to the poles or to the antipodes, but none of these can affect the philosophy that is inherent in them, the philosophy that is born with them but which cannot die with them, which has stood the test of ages and which has survived all storms and tempests. Hence the "survival of the fittest" is the *motto* they always hold in view.

In regard to their religion, so far as the chapter of superstition is concerned, they may stand condemned in the eye of western civilisation, but even their so-called superstition carries a deep meaning with it. In proportion to the force of their intellect, their worship varies from a stony image to the elements and the heavenly bodies, all these graded as they are, being inspite of their gradually rising splendour but the weak representations of the One Eternal Spirit. It is thus idle to think that their worship of an idol is for idol's sake. It is simply the want of a far stretching intellect that unavoidably confines the people of vulgar class to a stone, tree or metal, so set apart for the holiest representation of the All-pervading Soul, whose essence, as a matter of fact, exists in an atom as in every other object of creation.

Apart from what has been observed above the Oriental philosophy of India is unquestionably one that takes, into its fold people of various creeds and colours, and stands its ground against all competition. Madame Blavatsky was a convert to Hinduism, so was Shri Max Muller. Colonal Olcott was honoured by the highest religious authority in Bengal with a brahminical thread. Mrs. Anne Besant, Miss Margaret Noble, better known, in India as sister Nivedata Swami Abhyananda an English lady of the Vaishnava sect, the English female devotees working the Ram

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Krishna mission, are a few of the many converts that have either lived or are still living in India or elsewhere. The Hindu religion therefore does not consist in dress of an Oriental style. It is the pure and untainted belief in the essential principles of oriental philosophy, and the cultivation of the highest morals involved therein that makes one a true Hindu. Babu Narendro Nath Dutt, commonly known as Swami Viveka-nand, the crimson—robed monk of Chicago fame was not a brahmin by birth. He was nevertheless, more so by profession, in that, he was held in high respect by brahmans all over India. Similar honors are being paid to all such Westerns as are engaged in the propagation of the vedantic religion and philosophy. The Oriental pohilosohy is thus purely cosmopolitan in its principles. It teaches an individual to curb down passions, improve the mind, purify the heart, advance the morals, and to concentrate and realize. In short it prescribes the higest standard of morality. For the purpose of securing emancipation it most generously prescribes four different paths to suit the various capacities of the people for whom they are intended. The first is the honest performance of duty without desire for fruit. The second is devotion, pure and simple, for sake of devotion as such. The third is the path of wisdom *i,e.* knowledge for sake of knowledge only, and the fourth or last is *yoga* or asceticism when Infinity alone survives. It nowhere lays stress upon it that an individual should resign the world and all the worldly affairs and connections and lead the life of an ascetic. On the other hand it is bold enough to ordain the due observance of moral principles in the daily routine of life. An individual, it may properly be said, is an ascetic of his own making. He is not forced by others to become one. Asceticism is an optional practice, and one is volunatarily forced to it only when he realises the highest stage of intelligence and begins to see the kingdom of Heaven within himself. An individual, at this stage, cannot possibly resist the eager

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longing of becoming one with the Eternal Soul. No earthly force can keep him back from his high and long cherished aim. As at the touch of dawn, the darkness of night quickly vanishes, as at the approach of heat, the cold recedes, and one intuitively throws off his warm raiments and feels much more agreeable without them than with them; in like manner, as the spiritual heat comes in, the worldly chill of attachments, in the same proportion, wears off, and the devotee feels much more agreeable with the Divine heat burning within him than with the worldly ties surrounding him, which latter are undone of themselves without the least exertion of moral force.

Thus, as we have already said, the Vedas are the life and soul of the religious people of India. Need it be pointed out here that the age and authorship of the Vedas are unknown. The Aryans, however hold that Brahma * the Creator of the Universe, uttered the four Vedas from his four mouths. Be that as it may, this alone can be said with certainty that they have no known human author and that they are the harbinger of a very great revelation—a revelation that has been unprecedented in the history of all the nations of the world. At a time when they all lay in fragments, Vyasa the great Rishi, compiled them in the form, in which they at present exist. The Vedas are, in fact, the life and soul of the spiritualistic nation of India. They were, are, and will, in all future be, the best means of its supremacy over its sister nations. They are to the Indians the safest weapons of a religious warfare; they are the best source of enabling them to rise, in the scale of nations. In fine, they are the surest compass that points out to them the blissful seat of the All-Pervading. These are the most holy sacraments of a nation, which, in spite

*Brahma, having four faces, is the symbol of the Mahat-tatwa which Symbol of Macrocosm is identified with *Buddhi* in Microcosm or Man and Buddhi is presided over by Brahma who stands for *Buddhi* in his Universal Manifestation or the Macrocosm.

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of all ups and downs in its material sphere has never receded a step in tha field of its religious philosophy. The progress even now, when the Western materialism is threatening the whole world with its rapid strides on the path of scientific researches is, though slow, yet sure.

With the spread of Western Civilization true sons of India, or those that imbibed true oriental thoughts, have been travelling far and wide, and gradually making the different nations swallow the most agreeable pill of the true knowledge of Brahman.

A Max Muller of Germany has not lived or worked in vain. A Jones or a Besant, an Olcott or a Vivekanand a Dayanand or an Abhedanand are noble examples of the living age. In fact, there is hardly any part of the wide world where a Vedantist or a theosophist has not worked or has worked in vain.

We need not pause at this distance and loose our footing on the royal road, on which we have so steadily trodden, for having failed to reveal that ancient civilisation of India in which females were not only highly cultured but took the most promenent part, and most ably helped the opposite sex in all their public affairs. "We have seen" says a reviewer of ancient Aryan codes, "that the women of ancient India excelled in every branch of science and art then known. No branch of study was the monopoly of one particular sex. Women were students and teachers of the higher scriptures, conducted religious rites and sacrifices, held important appointments in royal courts, wrote books, were charioteers and good riders, managed large estates, were excellent treasurers and accountants, were great as Sanyasins and householders, great in counsel, great in war, and great in every branch of human activity".

Such was the civilisation and the religious tendency of women of ancient India, more so of men, and it is a mistake to suppose that either the earliest or the latest

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Aryan law codes ever recommended men to resign their property or associations in the world and turn monks. *Noble and virtuous actions* have been the life-long study of the children of the Indian soil.

Forty Sacraments are useless
To the man to passions given,
For they lead him not to Brahma,
Lead him not to Brahma's heaven,
Sacraments though rarely taken,
Bless the man to virtue given,
Lead his soul to holy Brahma
Lead his soul to Brahma's heaven.

(Goutama's Dharma Sutra, VIII, 24 & 25)

Vain are Vedas without virtue,
Six Vedanges bring no rest,
Sacred learning quits the sinner
As the fledged bird quits its nest.
Vedas and the six Vedangas
Bless not man of sinful life,
As unto the blind and sightless
vain is beauty of a wife.
Sacred texts and sacrifices
Save not men deceitful, proud,
Rites and learning bless the virtuous,
Like the autumn's rainy cloud.

(Vasishtha's Dharma Sutra VI, 3 to 5.)

By way of summary it may be stated that the ancient sages of the East did not only preach religion and civilization of a high order, but that they most guardedly protected their philosophy and all their philosophical teachings under the contamination—proof cover of religion. They were the greatest scientists, no doubt, but in spite of their being so, they most artistically painted their entire spiritual teachings with the holy tinge

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of religion, not because they wanted to conceal their knowledge of science, but that judging the tendency of the age and the taste of the people for whose sole benefit they were orginally intended, they fully knew that nothing purely scientific would approach vulgar intelligence, or be appreciated or studiously or religiously observed by Indo–Aryans at large, and that a moral physician must gild his pill to gently pass it down every throat. Or it may be that they valued extremely such of their teachings and did not think it advisable to expose them in a way to attract immediate public attention. A real saint, with a sense of egoism still ringing within him, will, either cease to be one of the busy world, or if, by force of circumstances, he happens to be one, he will for fear of being harassed by the less considerate public, conceal the divinity within him under cover of feigned insanity in as much as, he finds himself quite incompetent to convience the public of what he has realised, and which he knows will bring eternal bliss to him alone and not to his hearers at large. If he speaks at all he speaks in parables. Realisation is a self-earned bliss and is not communicable. A real spirit incarnate can only communicate it. Whatever it may be, this much, however, is an undenible fact that they laid the whole fabric of their phliosophy on the adamantine foundation of religion, on whose solid basis it has stood the test of time against all foreign eddies and storms. Not only their philosophy but their sanitation too, they have dovetailed with religion. One instance, out of several, may be cited here by way of illustration. *Dipavali* or *Divali* (a row of lights), a national festival is religiously observed by people of almost all creeds throughout the length and breadth of India in or about the month of October i. e., when the monsoons are fairly over, and the general atomsphere of the country is foul and filthy, and stands in need of a whole sale purification. From a common but to a royal palace

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all inner and outer walls are replastered where plaster is necessary, and thoroughly white washed to drive away all the impurities that they might have absorbed during the rainy months. On the appointed nights of this grand festival from an humble peasant to a big Maharaja all are religiously bound, of course in due proportion to their means, to hold a general illumination and make a display of fire works. All this is intended to heighten the low temperature of the atmosphere and to free it from all the impurities of the weather, sulphur in gun powder being the chief ingredient to bring about desired results. It is thus evident that the ancients were so much mindful of sanitation that they bound the observance of the same with the strong chains of religious customs. *Holi* and *Dasehra* are also a few of the other festivals carrying a scientific explaination with them.

Nor is this all. Even their eight incarnations of the Formal Deity pour forth a volume of scientific truths in their favor. The order in which they are said to have appeared on earth is (1) Fish (2) Tortoise (3) Boar, (4) Narsinha (upper halfman, lower half lion) (5) Baman (dwarf) (6) Parasrama (7) Rama (8) Krishna. Whether the aforesaid, incarnations have actually appeared on earth or not, is not within the scope of our present discussion. We have simply to show what an amount of science underlies one and all these incarnations. The Divine Essence pervades the whole universe. It exists in an atom as in an angel, in a man, in a fish or a boar, so that fish or a boar cannot be singled out as one devoid of that essence.

In the present age, in the midday of Western civilization science is the universal cry, yet it is not a cry, in the wilderness—it is a cry that comes from every house top and a cry that passes round every hearth. It is a cry that comes, with proportionate force from younger as well as older lips. A child in the embryo is not without certain scientific truths working in silence upon it. An

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electric or a wireless telegraph, a phono or a photograph, Xrays or a realistiscope, a ship sailing in touch with the bottom of a sea or one soaring high up-in the air, are but a few of the many scientific researches of the nineteenth century that have stood the test of truth and will, no doubt, stand so in all time to come with a steady bold front—quite unupposed. With so much behind him a modern scientist is at liberty to propound any theory he likes of heaven or hell, of sea or land, of sun or moon, of a comet or a planet, and the scientific world has not the courage to question his statements, which seem axiomatic. In such an abstract field of thought his, however, is a theory purely based upon *science investigated*; whereas by a fine peep into the mysteries of religions we see a world of science lying concealed in the vast depths of every religion or so called religious superstition. This latter, is *science revealed or inspired*. Whatever may be the difference between the two diametrically opposed authorities, we are hostile to neither, and believe the one from its material expect, while the other from a spiritual point of view. The *Vedas* for instance, chemistry, materia medica, pharmacopoia, a few of the many monumental works—the enviable heritage of the present day Indians—are purely the outcome of revelation or inspiration that had emanated from the oriental sages of ages ago.

If we look into the scriptural Text we find in Genesis the following:—

1. Let heaven arise, let earth appear,
   Said the Almighty Lord;
   The heaven arose, the earth appeared,
   at his creating word,
2. Thick darkness brooded oe'r the deep.
   God said "Let there be light";

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The light shone forth with smiling ray,
and scattered ancient night.

3. He bade the clouds ascend on high;
the clouds ascend, and bear.
A wat'ry treasure to the sky
and float upon the air.

4. The liquid element below
was gathered by his hand;
The rolling seas together flow,
and leave the solid land.

5. With herbs, and plants, and fruitful trees
the new-form'd globe he crown'd,
Ere there was rain to bless the soil,
or sun to warm the ground.

6. Then high in heav'n's resplendent arch
he placed two orbs of light,
He set the sun to rule the day,
the moon to rule the night.

7. Next, from the deep, th' Almighty King
did vital beings frame;
Fowls of the air of ev'ry wing,
and fish of ev'ry name.

8. To all the various brutal tribes
he gave their wondrous birth;
At once the lion and the warm
Sprung from the teeming earth.

9. Then, chief o'er all his works below,
at last was Adam made;
His maker's image bless'd his soul,
and glory crown'd his head.

10. Fair in the Almighty Maker's eye
the whole creation stood.
He view'd the fabric he had rais'd;
his word pronounc'd it good.

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Indians, likewise, start with a somewhat similer belief. They maintain that the formal spirit of the supreme Being, resting on a thousand hooded serpent *Shesha* (Akash or space) floated on an interminable expanse of water, while *Lakshmi* or Nature as His Better Half sat by His side, for *Logos* and *cosmos* are one, like the water and the wave rising in it. The Divine Will thundered throughout space and Time, a creation of its own and conceived the *Golden Fetus,* or the parent of Light. This Divine Light emitted from the middle part or the navel of the great spirit in the form of an umblical cord, which, like a creeper, budded in the form of Brahma with four mouths, representing the four cardinal points. Brahma is thus said to be the author of the Universes, protection and destruction followed creation. Revelation invariably propounds an elaborate or rather a detailed theory in that the seer free from all earthly surroundings, dives much deeper into the mysteries of Nature, and comes out with pearls of the first water, that are never to be had floating on the surface.

In short, following the graded expansion of Divine Intelligence inside the Golden *Fetus*, in a form pure, simple and ethereal, the *Fetus*, by virtue of General Divine Will, produced water, light followed the latter, and material development commenced. This material development followed the ethereeal expansion when appeared the Formal Divine Essence in the created form of a fish, which is probably the first and the least living thing water can produce. Water has the tendency of producing land, and the second representative that followed the first was tortoise as the best shielded *amphibious*. The land gradually increased, in bulk and reached that stage when it was overgrown with forests, which having the quality of producing beasts, the tusked boar, as perhaps the foremost and the lowest in brute creation was chosen as the representative, incarnate. In

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due course of evolution gradual development went on and the fourth Divine representation was upper half man, lower half lion—a lion being the noblest among beasts. It clearly indicates how, in course of development man evolves from beings of a lower order. The fifth was all man though only a dwarf in size. This again shows how a gradual development in Nature takes place. In Nature there is no extraordinary leap such as can, for the smallest moment, confound our Judgment. The sixth was a hero, tall and robust, with morals of the commonest type about, him. The seventh the incarnation of Rama was an incranation representing Duty and love of the highest type. His was the Ego of knowledge or the Higher self Incarnate. and therefore bears the emblem of incompleteness. The eighth was Divine Incarnate complete, or, in other words Infinity Incarnate, in as much as it represented not only. Duty sublime but universal love, lofty morals and a deep philosophy. Krishna's philosophical teachings, as contained in the, holy and world-wide known Bhagwat Gita speak for themselves. His love for the *Gopies* or the Gopies' love for him was pure divine love. It was love for sake of love only. It was no carnal love. His warlike tactics, as displayed in the great battles fought on the plains of Kurukshetra, are simply marvellous. He sided with the Pandavs in whom were combined the highest attributes of virtue. Krishna has thus shown to those who care to mind, how, the Lord protects virtue and kills vice, Duryodhan and his clan being the most vicious. His was thus incarnation complete, or, in other words incarnation of cosmic development complete.

Another most sublime lesson which the above Formal Divine incarnations teach us that no object in nature is a trifle, and that one and all, having more or less of Divine Essence justly claim our deep reverence. It is, no doubt, the most sacred lesson that teaches universal mercy and toleration.

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A further explanation of the term Krishna will, we trust,not be unwelcome to our patient readers. Krishna means black or dark or a particular species of blue colour possessed by the apparent arch or vault of heaven. Lord Krishna represents this colour as being the one primitive, existing before, during and after creation. Before creation it was all beautiful dark, during creation it is bright and dark in succession, representing Krishna in the form of cosmic development, and the end will be beautiful dark. By force of divine will this entire darkness threw out heat and light which were inherent in it like fire in a piece of dark flint stone. As a mere strike in the latter is sufficient to create fire, a spark whereof can expand into an infinite flame. Light and heat, the inherent essentials of the Infinite Absolute, in course of expansion represnt His full glory, in that, the creation sees and admires the same. The withdrawal of these means final dissolution, and as rays of the sun, when dark, are said to contract and retire to Sun, in like manner, heat and light return to the Infinite Absolute leaving darkness to reign supreme *i. e.* when the entire universe dissolves into Him leaving outside to see and admire. In our present age it was however left for late Swamis Dayananda and Vivekananda to unravel the deep religious philosophy of India in the garb in which it, at present, is being developed. The latter in the Parliament of Religions held at Chicago America in 1893 had the oner ous task to carefully remove the curtain of religion that had so long kept the oriental philosophy safely concealed and to lay it bare in its true scientific colour before the materialistic but highly scientific people of the New World with the most admirable result that made the American public of both sexes hang on every word that fell from his holy lips. In short, his discourses on Aryan religion and philosophy elicited from them their unstinted admiration. True it is that it was he, and he alone, who contributed more than any body else to shed a spiritual lustre around the vedanta philosophy of

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Indians among the Westerns. Ever since then the American have been eagerly panting, and rightly too, for more and more of the transcendental spiritual truths from the inexhaustible store of India, and meek India too, in due response to their cravings is trying her utmost to keep nothing back that can possibly help them to the highest rung of the spiritual ladder, and afford consolation to their yearning soul.

With the melodious and impressive tone of an archangel did not the late Swami proclaim from the platforms of the New World the greatest lesson—the lesson of harmony of all religions adding to it the greatest of mottos "Help and not fight" "Assimilation and not Destruction," "Harmony and Peace," and not Dissension". Apart from the trifling shackles of religion which the least jerk can break into pieces any moment, it is the broad-faced philosophy of the ancients that India is justly proud of. It is by virtue of this philosophy that the Indians have ever cherished within their heart of hearts, the Christ of the Christians, the Mohomed of the Mohomedans, the Jehovah of the Jews, the Ahur Mazda of the Zoroastrians. No true Indian has ever despised any religion or any form of worship.

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Ancient Aryan Civilization and Culture.

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68. This country (of Kasmir) always (before) gave small produce, as it was (liable to be) flooded by the waters of the *Mahapadma* lake, and was intersected by (many) streams.

The Achievements of Suyya, an, Ancient Aryan Engineer.—

69. When then the waters had been drained off somewhat, through the great exertions of King *Lalitaditya*, it became productive to a small extent.

70. Under the feeble Kings who succeeded after the death of *Jayapida*, the country was again, just (as before), overtaken by disastrous floods.

71. In the famine-striken land one Khari of rice *dhanya* was bought for ten, hundred and fifty Dinnaras.

72. Then through the merits of *Avantivarman* there descended to the Earth the Lord of Food (*Annapati*) himself (in the person of) the illustrious *Suyya*, to give fresh life to the people.

* * * * * *
* * * * * *

79. As he endeared himself, to the virtuous (by keeping) the observances in regard to fasts, bathings and the like, and shewed a brilliant intellect, men of sense kept around him in assemblies.

80. When these were complaining in their conversation of the flood calamity, he said: "I have got the knowledge (for preventing it). But what can I do without means?"

81. When the King heard through his spies that he was saying these words persistently, as if he were deranged in mind, he was surprised.

82. The King had him then brought up and questioned him about his saying.

He calmly replied also in the royal presence. I have got the knowledge, " etc."

83. There upon the Lord of the Earth, though his courtiers

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declared him (Suyya) crazy, was anxions to test (that) knowledge and placed his own treasures at his disposal.—

84. He took many pots full of money (dinaras) from the treasury and embarking on a boat, proceeded in haste to Madavarajya.

85. After dropping there a pot (full) of money, at a village called Nandaka, which was submerged in the flood, he hurriedly turned back.

86. Though the councillors said : "That (Suyya) is surely only a madman," the King, when he heard this account, became interested in watching the end of these (proceedings).

87. On reaching in *Karamarajya* the locality called Yaksadara, he threw with both hands money (*dinnara*) into the water.

88—89. There, where the rocks which had rolled down from the mountains lining both river banks had compressed the *Vitasta* and made its waters turn backwards (in whirls), the famine-striken villagers then searched for the money (*dinnaras*) dragged out the rocks from the river and (thus) cleared the (bed of the) *Vistasta*.

90. After he had in this manner artfully drained off that water for two or three days, he had the *Vitasta* Jammed up in one place by workmen.

91. The whole river, which Nila produced, was blocked up by Suyya for seven days by the construction of a stone dam, a wonderful work.

92. After having the river bed cleared at the bottom, and stone walls constructed to protect (it) against rocks which might roll down, he removed the dam.

93. Then the (stream), flowing to the ocean, set out on its course in haste, as if eagerly longing for the sea after its detention.

94. When the water left it the land was covered with mud and with wriggling fishes, and thus resembled the (night) sky, which, when free from clouds displays black darkness & the stars.

95. Whenever he knew inundation (to occur) during disastrous floods, there he constructed new beds for the *Vitasta*.

96. The river, with its numerous great channels branching off from the original channel appeared like a black female serpent, which has numerous heads resting on one body.

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97-98. The two great rivers, the *Sindhu* and *Vitasta* which formerly met near the (temple of Vishnu) *Vainyas* Vamin, flowing to the left and right of *Trigrami* (respectively), have to this day in the vicinity of the city (Srinagora) their confluence which *Suyya* first planned, and which will last to the end of the world.

99-100. On the two banks of the original (?) confluence there stood the (temples of) *Visunsvamin* and *Vainyasvamin* situated in *Phalapura Parihasapura* (respectively); whereas on the bank of the present (confluence) which has got to the vicinity of *Sundribhavana* (there stands the temple of) Hesi Kesa *Yogasayin* ('Vishnu immersed in mental abstraction') the object of Suyya's worship.

101. To this day even there are seen, growing on the banks of the former river beds, old trees which bear the marks of the boat ropes fastened (to them) by the Nisadas.

102. He made the different streams, with their waves which (are) like quivering tongues (of snakes) move about according to his will, just as a conjuror (does with) the snakes.—

103. After constructing stone embankments for seven yojanas along the *Vitasta* he dammed in the waters of the Mahapadma lake.

104. Trained by him, the *Vitasta* starts rapidly on her way from the basin of the *Mahapadma* lake like an arrow from the bow.

105. Having thus raised the land from the water, like (another) primeval boar (Vishnu), he founded various villages, which were filled with a multitude of people.

106. Keeping out the water by means of (circular) dykes, he gave to these villages the appearance of round bowls (Kunda). (Hence) the people called these (villages), which are amply provided with all (kinds of) food stuffs, by the name of *Kundala*.

107. Even at the present day the rivers, when low in the autumn, display multitudes of pales, which stick out, appearing like posts (used) for the tying up of water elephants (Jalebha) in rut.

108. The potful of money which he had dropped in an unfathomable depth of water, was found in the midst of the dry land when (the village of) *Nandaka* emerged from the waters.

109. After examining the different classes of land, he pro-

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cured a supply of river water for the villages, which thus were no (longer) dependent only on the rain-fall.

110—112. After watering all village (lands), he took from (each) village (some) soil, and ascertained, by (observing) the time it took to dry up, the period within which irrigation would be required (for each soil respectively). He (then) arranged (accordingly) on a permanent basis for the size and distribution of the water course for each village, and by (using for irrigation) the Anula and other streams, embellished all regions with an abundance of irrigated fields which were distinguished for excellent produce.

113. Neither *kasyapa* nor *somkarsona* (Balbadhra) bestowed those benefits which the virtuous *Suyya* produced with ease in that land.

114—115. *Suyya*, who possessed accumulated religious merits, (achieved) in a single birth that holy work which Vishnu accomplished in four incarnations viz: the raising of the earth from the water, the granting of it to worthy Brahmans, the construction of stone dykes in the water, and the subjugation of the (Naga) *kaliya*.

116—117. There, where previously from the beginning of things the purchase price of a khari of rice was two hundred Dinnaras in times of great abundance, in that very land of Kashmir henceforth—o wonder! the khara of rice came to be bought for thirty-six Dinnaras.

118. On the bank of the *Vitasta*, where she leaves the waters of the *Mahapadma* (lake), he built a town resembling heaven, which bore his own name.

119. On the lake reaching brink of the horizon, he established by his own authority a prohibition against the killing of fish and birds, which was to last till the end of the world.

120. After bestowing on Brahmans the village called *Suyya Kundala* in honour of (his mother) Suyya, he constructed the (dyke called) after her name, *Suyyasetri*.

121. On the lands which he raised from the water, thousands of villages such as *Jayasthala* etc., were founded by *Avantivarman* and others.

(*Kalhan's Rajtrongni.*)

The Position of a Wife in an Ancient Aryan Household

39. She is a true wife who is a good house-wife; she is true wife whose heart is devoted to her husband; she is a true wife who is faithful to her husband.

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40. A man's half is his wife, the wife is her husband's best of friends, the wife is the source of Dharma, Artha and Kam the wife is the source of salvation.

41. Those that have wives can perform religious acts; those that have wives lead domestic lives. Those that have wives can be happy and those that have wives can achieve good fortune.

42. The sweet speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and war.

43. Even in the deep forest, the wife is the refreshment and solace to her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.

44. When the husband goes to the land of Yama, leaving this world, it is the devoted wife only that accompanies him there.

45. The wife gone before (dying before her husband) waits for the spirit of her husband, and if the husband goes before, the chaste wife soon follows him.

46. O, king, for all these reasons, marriage exists (in this world). The husband enjoys the company of his wife, both here in this world and hereafter.

47. The learned men have said that a man himself is born as his son; therefore, a man whose wife has given birth to a son, should look upon her as his mother.

48. Looking at the face of the son, begotten on his wife, a man sees his own face as he does in a mirror; and feels himself as happy as a virtuous man attaining to heaven.

49. Man burnt by mental griefs or afflicted by disease, feels as much relieved as a perspiring man does in a cool bath.

50. No man, even in anger, should even do any thing that is disagreeable to his wife, for happiness, joy, virtue and everything depend on the wife.

51. Wife is the sacred soil in which the husband is born again. Even Rishis cannot create men without women.

(*The Mahabharata*)

A Royal Journey in Ancient India.

All they who knew the joiner's art,
Or distant ground in every part,
Each busied in his several trade,
To work machine or ply the spade;
Deft workmen skilled to frame the wheel,

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Or with the ponderous engine deal,
Guides of the way, and craftsmen skilled,
To sink the well, make bricks and build;
And those whose hands the tree could hew,
And work with slips of cut bomboo.
Went forward, and to guide them, they
Whose eyes before had seen the way.
Then onward in triumphant mood
Went all the mighty multitude,
Like the great sea whose waves leap high,
When the full moon is in the sky.
Then, in his proper duty skilled,
Each joined him to his several guild.
And onward in advance they went
With every tool and implement.
Where bush and tangled creeper lay
With trenchant steel they made the way;
They felled each stump, removed each stone,
And many a tree was overthrown.
In other spots, on desert lands,
Tall trees were reared by busy hands.
Where'er the line of road they took,
They plied the hatchet, axe and hook.
Others, with all their strength applied,
Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.
Each pit and hole that stopped the way
They filled with stones, and mud and clay,
And all the ground that rose and fell
With busy care was levelled well,
They bridged ravines with ceaseless toil,
And pounded fine the flinty soil.
Now here, now there, to right and left,
A passage through the ground they cleft,
And soon the rushing flood was led
Abundant through the new cut bed,
Which by the running stream supplied
With ocean's boundless waters vied.
In dry and thirsty spots they sank

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Full many a well and ample tank,
And altars round about them placed.
To deck the station in the waste
With well-wrought plaster smoothly spread,
With bloomy trees that rose o'er head,
With banners waving in the air,
And wild birds singing here and there,
With fragrant sandal water wet,
With many a flower beside it set,
Like the Gods' heavenly pathway showed
That mighty host's imperial road.
Deft workmen, chosen for their skill,
To do the high-souled Bharat's will,
In every pleasant spot where grew
Trees of sweet fruit and fair to view,
As he commanded, toiled to grace
With all delights his camping place.
And they who read the stars, and well
Each lucky sign and hour could tell,
Raised carefully the tented shade
Wherein high minded Bharat stayed.
With ample space of level ground,
With broad deep moat encompassed round;
Like Mandar in his towering pride,
With streets that ran from side to side;
Enwreathed with many a palace tall
Surrounded by its noble wall;
With roads by skilful workmen made,
Where many a glorious banner played;
With stately mansions, where the dove
Sat nestling in her cote above,
Rising aloft supremely fair
Like heavenly cars that float in air,
Each camp in beauty and in bliss
Matched Indra's own metropolis,
As shines the heaven on some fair night,
With moon and constellations bright'
The Prince's royal road was filled,
Adorned by art of workmen skilled.

(Griffith's Valmiki Ramayana).

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EDITORIAL NOTES

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THE PASSING AWAY OF A GREAT SAGE.

With the death of Rishi Tolstoy has passed away perhaps the last great man of the age—unless we include Edward Carpenter among great men. The world now possesses a large number of great scientists, great mechanics, great "captains of industry," great "iron kings," great financiers, great "organisers of labour," great "diplomats," "great conjurers" of Birmingham and other places, great "strategists," great engineers, and a multitudinous host of other great accumulators of wealth and exploiters of resources. But it is now devoid of great " men." Man and Manusya come from the Sanskrit root "*man*" to think. A great man, then, is he who thinks great thoughts, influences profoundly the thoughts of his fellow beings, draws the minds of others to his own mind, extorts homage and worship by the subtle and refined force embodied in "thought forms" and personal magnetism. His greatness being embodied in thought, he lives, moves, and has his being in the sphere of mentality—the region of ideas and ideals. He is truly rich though he scorns, spurns, and treats as filth and offal what the world calls "riches." He is a "master" in the real sense of the word though he has no colony of labourers saluting him in a military style and calling him "boss." He is a "captain" whose "commands" are anticipated with eagerness and obeyed with surprising readiness and astonishing promptitude though he looks down with lofty disdain and supreme contempt on militarism, the instruments of destruction, and armaments. He recognises the essential divinity and innate purity of the human spirit, his sympathetic imagination peers through numerous layers of *sanskaras*, "coatings" and "polishes" of refinement, "etiquette", and other hypocritical devices of a most complex and artificial social order and he fixes his clear intellectual gaze on the God in man and realizes that the true progress of humanity means its march Godward or Truthward not Dollarward. He understands fully that the "conventions" are a great obstacle to spiritual advancement and quietly and coolly ignores them or deliberately defies them and challenges the demons of cant and worshippers of conformity to a deadly combat. For him nothing that concerns humanity is "delicate." In order to conceal

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from its own view rampant debauchery, society has agreed to call lascivious talk in its playhouses "representation of the psychological crisis in the development of the sexual passion", adultery "sowing wild oats," flirtation "chaffing", and a "coquette" a "society woman." Pictures of nude women which it requires to gratify its perverted, brutalized and lecherous taste, it dignifies with the name of "artistic productions." Like an ostrich it hides his head in sand and fondly imagines that it is safe. Its wisdom is like the wisdom of the mouse that shuts its eyes as soon as apprised by its auditory sense of the approach of the cat and foolishly thinks that its tantalizing and inviting form will be invisible to its natural enemy as well. A great man being the embodiment of Godliness or Truth calls a spade a spade just as the sun, the most characteristic embodiment of Divinity in Nature, reveals to the gaze the just proportions, symmetry, ugliness, and grotesqueness of things unlike the lamp light which sets off ugliness to advantage and gives bejewelled and embellished monstrosity the appearance of beauty and rouge and powder the appearance of ruddiness and health. Hence it is that the truly great man is called an Aditya Brahmchari in classical Sanskrit. Aditya means the sun and an Aditya Brahmchari, therefore, is a man who has conserved all his vitality, sucked the potential vital fluid in nature and absorbed it into the system in order to be able in the fulness of time to dazzle forth with spiritual effulgence and driving away mists disclose to the wondering gaze of his deluded fellow beings the truth which twilight had obscured and dimmed and the falsehood which the lamplight of convention and social usage had invested with charms it did not possess. Howlers and croakers among the high priests of convential modes of thought, feeling and conduct whose vested interests are thus assailed raise a hue and cry, beat their breasts, and tear their hair. Hounds of persecution are let loose after the formidable foe but as soon as he brandishes his magic wand, all barking is silenced and growls and snarls he passes by in serene inperturbability. When he thinks of restoring the normal element in society, all who have been profiting by the existing state of affairs indulge in wild lamentation, but he is moved by no maudlin feeling of pity just as the sun when he bursts forth to view from the womb of dawn in all his majestic resplendence and regal glory deigns not to cast a glance at thieves robbers, pickpockets, and other children of darkness who strike the note of discord in the harmonious chorus of thanksgiving and hallelujah with which the birth of the solar God or Vishnu Bhagwan is celebrated. It was perhaps this metaphorical sense in which the ancestors of the Aryas, mis-

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called Hindus called every great man an incarnation of Vishnu. In the Veda Vishnu means the sun. In the Bhagwat Purana we read that the mother of Krishna was herself the incarnation of Aditi which means the Dawn. Such a man was Tolstoy. He preached his philosophy, denounced the oppression of the classes over the masses and laid his finger on the plague spot in modern society viz privelege, in the face of the hostility of the Government and the Church which purports to be the representative of Christ—the greatest friend of the poor in his age.

Since great minds move in parallel grooves and have a family resemblance with each other which they alone can discern, Tolstoy was in his last days attracted towards the movement founded by his brother in spirit Dyananda Saraswati and was in correspon-'ence with the editor of this magazine whom he presented with a set : his favourite works and honoured with his blessings.

About 6 months ago he wrote to us that he was reading the Sattyarath Prakash, Dyanada'n *magnum opus* a copy of which we had sent him with great interest. It appears that the book, the religion of which it is an exposition, and the movement which typifies the leading features of the system of thought which it expounds, interested him deeply for in the last letter which he sent to us he wrote as follows:—

I thank you for the sending of The Vedic Magazine. It was very agreeable to me to read the exposition of the teaching of Vedas (an exposition of Shivsankalapamastu:—By Dr. Sangat Ram and also the article about the Arya Samaj (by Pandit Balkrishna Sahai.)

Yours Leo Tolostoy.

The teachings of the Vedic Religion so profoundly influenced him that a few days before his death he thought of retiring from active life and becoming a Banprastha.

The following lines of the "Satyarath Prakash" must, doubtless, have suggested the idea.

When a house—holder perceives that his muscles have become flaccid and his hair grey and even his son has become a father, let him then repair to a forest. Let him renounce all the good things of towns such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her with him and all the materials, utensils &c, of Homa, depart from the town, and live in a lonely wood with his senses perfectly subjugated.....Learned men of calm minds, living righteous lives in retirement, imbued with the keen desire of knowing and embracing the truth, free from all impurities, subsisting on alms, realize the unchangeable, Immortal Omnicient spirit by the practice of yoga and thereby enjoy true happiness

Who knows what would have happened if Tolstoy had lived another ten years. To our mind there is no doubt that his truth—loving soul would have absorbed all rays emanating from

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the Vedic sun and he would have been the first preacher of the Vedic religion in the West and the inaugurator of a revolution in occidental thought fraught with far reaching religious, social and economic consequences. But this was not to be. The ways of Providence are immutable. It is possible that in another birth Tolstoy may take up his unfinished work and give the finishing touch to his philosophy of justice by preaching the doctrine of metampsychosis which alone explains the apparent inconsistencies in the concrete expression and objective manifestation of the Divine Will in the universe.

A REMARKABLE PUBLICATION.

"The Awakening of India" is really a remarkable publication. The author Mr. J. Ramsay Macdonald M. P. has, unlike globe-trotters like Challie and others, obtained a wonderful insight into the permanent tendencies of things in India, and has grasped the real problems which require solution, though his sojourn in our country was short. He has been enabled to do this, as he himself tells us, because he possesses "the faculty of sympathy with men of other races than his own." He has realized what some of our permanent officials have failed to perceive that India had a civilization already hoary when Christ was born, that she is preeminently the land of the holy Vedas and that "the spirit of the Vedas influences Hindus and Mohomodens alike." The West might well hesitate, says Mr. Macdonald, "in asserting the superiority of its materialist civilization." In order to rule India successfully it is essential that the rulers should possess a knowledge of the literature philosophy and traditions of this ancient land. The whole atmosphere in India is surrounded by impalpable and subtle forces respresenting some phase or other of the Vedic spirit. A ruler who has not studied the genius of Aryavarta is liable to be unnerved by these forces. Not knowing how to propitiate them and utilize them for his own righteous ends and for the good of Indians which he has, doubtless, always at heart he frowns upon them and vainly seeks to fight them. You can fight what is palpable, tangible, and manageable. But you cannot fight that which is subtle, eludes grasp, and with which the whole atmosphere is surcharged. The initial mistake was committed when Macaulay, with the best of intentions from lack of historic insight, declared from his seat in the council that "our efforts ought to be directed to make the natives of this

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country thoroughly good English scholars" and made the education of Indians purely western. The education given was not a graft upon Indian civilization, but a transplanted slip of Western civilization. The result was sad. It has been thus described by the learned author:—

"The source of most of our failures is a lack of sympathetic imagination which shows itself in a policy of transplanting English views in social ethics to Indian soil. The result is confusion—confusion in the Indian mind and confusion in Indian society—and from this confusion with its disappointing results, arises the discouragement of so many of our officials which drives them within their own shells, fills their hearts with despair that the Indians will "ever do anything," and gives rise to that separation of European and Indian life which every one who has not come under the deteriotating influences of India deplores. The two races misunderstood each other, and Indian society makes the misunderstanding inevitable. If similar social causes do not produce similar results in England and in India, the man who is working on the assumption that they will, and who meets with unexpected failure will only in rare cases condemn his methods; as a rule he will condemn his material. We have asssumed that India would respond to Western methods, and we have been disappointed. That is the key to nearly every big problem which we are facing in Indiat o-day

At another place the author says :—

Fifty years ago when the Indian first awoke to the advantages of modern education, he ran to an nti—Indian extreme. He flouted his own past and shocked his own present. He thrust his Western aeresies under everybody's nose. He ate meat ostentatiously, shouted the fact in the streets, and got drunk to show that he was a modern. He adopted an eclectic faith more western than Eastern. He denied the divine inspiration of the Vedas and the divine origin of his prophets and quoted David Hume. He prided himself on being an adopted son of the French Revolution. He started the Brahmo Samaj (1828). But the aggressive spirit of revolt exhausted itself. Attempts such as those of Keshab Chunder Sen were made to bring the modern movement back to its past. Finding himself despised and rejected of Anglo-Indian men, the Indian was thrown back upon himself. The historical spirit returned. He began to value his own past and to find his own dreams refreshing. The revival of oriental studies in England and Germany pleased him. Recent events added lustre to the East. Driven into his own territory, he discovered that it was a desirable land. Religion, poetry, music, literature art, were revived no longer in imitation of the West but faithful to the East. He ceased to be content to copy and began to think of creating.

If now the youthful Indian cries down everything Western, it is because the pendunlum has lurched forth to the other end. This temporary phase will pass away and Indian civilization of the future while retaining the central and permanent features of Vedic culture will also combine the best features of occidental culture. The same lack of sympathetic imagination is responsible for the attitude of some officials towards the Arya Samaj. Mr. Macdonald thus describes the problem created by the Samaj.

The Arya Samaj is purely a religious society, and was founded to carrry on the teachings of Swami Dayanand Sarasvati, one of the many holy men who arise in the course of a generation in Hindu religious life. Born in 1824, the Swami died in 1883. Stated in a sentence, his teaching was directed towards bringing Hindu religion back to the purity of the Vedas. The worship of idols had deteriorated the Hindu and had led to all manner of social evils. God alone should be revered; the rule of caste should be broken : early marriages shouid be ended ; education in aecordance with classical Hindu methods should be given to the people. In this there was nothing new. The Arya Samaj holds some of its most characteristic tenets in common with Brahmo Samaj—that product of western culture and religions liberalism. And yet it hates the Brahmo. The Arya Samaj began from, below with dogmas; the Brahmo Samaj from above with catholicity. The one is aggressivly Hindu the other is as generously eclectic. The Arya Samaj is one part of that characteristic revival of the ancient ways which is going on in India to day. It dreams of a world dominion for the Vedas.

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But the Swami inculcated a spirit as well as a doctrine. Part of his revelation was that the Aryan was the chosen people, the Vedas the chosen gospel, India the chosen land. His langnage was not always polite: his manner was often provocative. He was a limb of the Church militant. Austere Independent, dogmatic and puritanical was his character and he imparted those qualities to his followers. You meet them, therefore, to-day in Lahore, their capital city, dour and determined, ready to sacrifice and be sacrificed, propangandists of an accomplished order. They are indeed the Puritans of Hinduism—and it is well for us to remember that Puritanism became political only under an intolerable Government. The Aryas are opposed to the Mohammedans; they are opposed to the Christians: they attack both. They ask no favours from the Government, they do not hang about the verandahs of commissioners. Their one thought is to convert India to their views. With this main purpose in mind, they have studied the methods of other propagandists. What have the Christians done? Established schools and orphanages. The Arya Samaj determined to do the same. What has the Government done? Established famine relief schemes, promoted education, and so on. The Samaj promotes famine and other charitable relief and is working out its own educational theories. Its schools are excellent, and its members have been special friends of female education. But its greatest asset is the spirit of its members. It is not always lovely and attractive. It is perhaps hard and bigoted. But it is selfsacrificing and when embodied in such men as Lala Hans Raj, the ascetic Principal of the Arya College, it flinches at no obstacle. It has split over meat-eating, and the degree of austerity to be observed in the education of youth. Now, this is exactly the kind of movement which the ordinary British official in India can not understand. He suspects it. It seems a menace to him. He reads all sorts of occult meaning into its teachings and its actions. Hated by the Mohemadans and the Christians alike, the Anglo Indians calls it seditious and persecutes its members. It thus is enabled to pose before the people as the body specially selected by the Governing Authority for punishment, with the result that the wrath of Magistrates does it more good than the excellence of its own propaganda. As illusrations of the bogey character of the Samaj, I may cite two things. I was told by a British official that in a hidden corner of the grounds of the Arya college there was a place where the students were taught wrestling—in view of eventualities—but that I would not be shown that. When we were walking the grounds, accompanied by the Arya Samaj committee, a sand-patch, which I had not noticed to be of any importance, was pointed out to me. They langhed merrily. "This" the chairman said "is where we secretly teach our seditious students to wrestle." It was nothing but what one sees in nearly every village, for wrestling is a very old Indian sport. If for instance the tourist who finds his way to the show city of Fatehpur Sikri, will turn down to the left from the Akbar entrance gate to where the hand carpet weavers work, he will find a little square of well trodden sand where the youths keep up this exercise. The second matter is regarding the Gurukula. This is a school which a section of the Samaj started to revive Indian education on the most extreme traditional lines. The pupils are taught the virtues and practices of an asceticism which few in India practise to-day. Next year, when the first batch of boys leaves, I was told that yellow robed sedition-mongers would be available to roam over the country, nominally as Samaj propagandists. When I obtained the real facts, they were that two brothers alone leave next year, and that the present intention of their parents is to send them to England. I refer to these two things, not merely because they are whispered about here in India, but because they have figured in Indian controversies at home. In brief Arya Samaj is a religious organisation, Indian in its aspiration, Punjabi in its characteristics. It proclaims one God; it is at war with superstition, it is winning back to Hinduisim men, who had been converted to Mohemedanism and Christianty. It also opposes the quiescent modes of worship and imposes the test of conduct upon its professed followers. "Learn to live as you would wish to die" is one of the texts hanging in the Council chamber of its college at Lahore. Another is "Victory from within or a mighty death without." If the Government would only let it alone it would soon reach its proper place in Indian Life. At present the Government is endowing it with fictitious power by persecuting its members.

The Arya Samaj embodies the spirit of truth and hence the panic and scare in all theological camps. Its propaganda is certainly aggressive and militant but the aggressiveness and militancy are of a strong, optmistic, youthful, and self confident movement not the mean aggressiveness and sneaking militancy of a decaying, senile weak Church

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displaying its impotent rage by foul-mouthed abuse. The Arya Samaj preachers hit hard and are unsparing controversialists, but they never descend to personalities or mean vituperation. It is a remarkable fact that though in the matter of violent writing and speaking the Arya Samaj is always prejudged and condemned without hearing by friends and foes alike, no Aryan newspapers has yet been called upon to furnish security under the new Press Act for exciting hostility between different sections of His Majesty's subjects, while the Government has been compelled to take notice of 4 Mohamaden papers for attacking the Arya Samaj in foul language and all of them have stopped publication. The aggressiveness of the Arya Samaj wins converts and thus the ranks of rival churches are thinned and therefore that healthy aggressiveness is sometimes mistaken for abuse. The foul and malicious abuse in which its opponents indulge passes unnoticed because its fury is soon exhausted and produces no palpable results.

Mr. Macdonald is no radical demagogue blind to the benefits and blessings of British Rule or heedful of the trash and balderdash about independence and the fitness of India to do without the aid of the British sometimes indulged in by extremist visionaries. He is a discriminating critic and knows full well that even the much maligned bureaucrat is honest and well intentioned, possesses more than average virtue, and rules India better than it could at present possibly be ruled by any purely indigenous agency. Says he:—

In the forefront of any impartial estimate of what Great Britain has done for India must be benefits conferred. The nationalist movement may now challenge our occupation and a stern judge will record many blemishes but the historical fact remains that England saved India. Long before the East Indian Company built a factory, the old India was vanishing, rent asunder by internal strife, crushed down by foreign armies. We found not a Government but shifting camps, not rulers but captains of horses. Conquerers were rising and falling like corn stalks when the wind blows over the fields, and there was apparently no end to these ups and downs. The Moslem rule had broken Hindu authority, it in turn had been shattered, the Mahrrata ascendancy never had a foundation. We came and consolidation followed in our footsteps. Diversties of race and religion found liberty, and the spirit of a united India found rest to its harnessed wings. Under our protection India has enjoyed a recuperative queit. If we cannot say that our rule has been a necessary factor in the development of Indian civilization, we can say that in view of historical Indian conditions it has been a necessary evil. A foreign conquerer had to come and no nation in the world, either at that time or to-day, could have done the work nearly as well as we have done it. Be our mistakes what they may, no alien rulers would have avoided them. Many of them could only have been discovered after they were made. Great Britain, undergoing a most searching self-examination and confessing as the result that she has committed many sins against India, need not accompany her confession with the shadow of an apology to the rest of the world. To herself she may say with Sir Hugh Cliford: God forgive us for our sorry deeds and our generous intention; .....

"I am most happy to say" said the President of the Reception Committee responsible for arranging the Madras Congress (1908), "that the general feeling of all classes of His Majesty's subjects throughout India towards the British Government is one of deep gratitude for the many blessings con

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ferred on India, the most important of which are security of life and property, liberal education, medical and famine relief, sanitation and facilities of communication". Perhaps beyond these blessings should be placed those moral reforms such as the forbidding of the Sati, of human sacrifies, of female infanticide—horrors never sanctioned by pure Hinduism, but which had become vigorous fungoid growths upon it.

Every patriotic Indian will gratefully endorse these sentiments and will add that so far as his vision can penetrate, British rule is essential to the ordered progress of India. To our shame we must also acknowledge the justice of the following indictment

The Indian caste system, expressing as it does not merely a social distinction, but a religious repulsion of the clean against the unclean, and involving the existance of an outcast class of millions whose very shadows taint the sacred ones, seem to be quite inconsistant with a national unity. A ruling caste, retaining power by force or fraud, holding authority over the masses without consulting them, oppressing them without compunction, and treating them at best as mere means to its own ends, appears to be the political system which alone corresponds to the religion of Hinduism.

When this much is conceded about the obstacles which *modern* Hinduism places in the way of national unity, the justness of the following conclusion cannot be disputed:–

Far away back in the heroic ages there was an India. Learning and art flourished within its borders. Its commerce flowed wherever markets then were. Its science explored nearly as far in the jungles of creation as our own. Its philosoply penetrated deep into the mystery of experience and aspiration. "Bring me one of the teachers of India," said Alexander's master Plato, when told that his youthful pupil planned compaigns across the Himalayas. But that India has vanished. There is a glimpse of it in the Mahabharat and the Ramayan, vestiges of it are found in the remnants of scientific literature that survived the furies of raid and conquest; traces of it are met with in the literature of other people. The nationalist movement of-day is trying to revive it as an inspiring memory but it is very, very far off, and the recollection of it in the race is dim

... ...

At first sight and on the surface, India appears to be a land where people live side by side but do not form a national community. The hope of a united India, an India conscious of a national unity of purpose and destiny seems to be the vainest of vain dreams.

It was impossible that even with all the care that Mr. Macdonald took to collect correct information about the teaching of Aryan scriptures, he should not have committed slight mistakes.

Discussing the causes of perjury now unfortunately prevailing widely in India, he says:—

In the first place, the state of things here described has arisen in spite of the strong condemnation pronounced upon it in the Sacred Books

"The witness who speaks falsely shall be bound fast by Varnan's fetters during one hundred births: let men therefore give no false testimony ..... Naked and shorn, tormented with hunger and thirst, and deprived of sight shall be the man who gives false evidence beg for food with postherd at the door of his enemy." But in the great law book of the devout Hindu from which there verses are taken, exception was made in the case of a man who lied from religious or family motives. This explains some of the shortcomings. It is easy to stretch this exemption so that it affects the relations between the Hindu and his heathen conquerers. The Hindu does not regard us as coming within his codes of honour and of religious obligation. We do not share his inner nature. We are Sudras, outcasts.

Manu does not sanction perjury under any circumstances whatever. He condemns it absolutely.

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The verse to which Mr. Macdonald refers is as follows

कामिनीषु विवाहेषु गवां भक्षे तथेन्धने ।
ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम् ॥

It literally means:—

It is no crime to take an oath in cases involving the (honour of) women, (validity of) marriage or relating to fodder for a cow, fuel, or (the safety of) learned man

In the original there is no word which can mean "false evidence." The word शपथ means according to Apte's Dictionary "an oath, swearing, taking or administing an oath, asseveration by oath or ordeal, affidavit; a statement on oath". The Puranic commentator Kallukya Bhatta added वृथा in brackets and following him blindly European translators of Manu have put the verb "falsely" in brackets and thus changed the sense. The fact is that Manu is in favour of ordinarily deciding cases on the strength of evidence and not by accepting declarations made on oath. After the Law of Evidence has been fully stated, the great Lawgiver says.

If two (parties) dispute about matters for which no witnesses are available and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath." (VIII. 109)

He quotes a precedent in support of his proposition.

Both by the great sages and the learned men oaths have been taken for the purpose of (deciding doubtful) matters; Vasistha even swore an oath before king (Sudas) the son of Pigavana

Then to impress the solemnity of an oath, the great lawgiver says:—

Let no wise man swear an oath causelessly even in a trifling matter; for he who swears an oath causelessly is lost in this world and after

Then comes the verse which Mr. Macdonald quotes and which enumerates the occasions on which, if evidence be not forthcoming, the making and accepting of a declaration on oath is permissible. Mr. Macdonalad's line of reasoning is also defective. He argues that because the English are Sudras, they do not come within the Hindu's code of honour. But in this matter Manu makes no distinction between the Sudras and the twice born,

Says the sage:—

He kills five by false testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

Moreover Manu did not believe in hereditary caste and according to his principle of classification British Judges are Bramins. Again if

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Mr. Macdonald's explanation were correct, there would be no perjury in the courts of Brahmin Magistrates or in Hindu states; but such is not the case. The fact is that the Manusmriti has ceased to be a vital force in Hindu society. If it had not, the Hindu race would not have been degraded, and rent assunder by interneceine warfare and divided into castes and sub castes.

The daily life of the Hindus is regulated by the injunctions of the Purana—the great charter of the hereditary Brahman.

The Puranic literature teaches that the Brahman is a god among men, is above all laws, and his whims ought to have the force of commandments. It was under the influence of Puranic teachings that Kallukya Bhatta mistranslated the verse of Manu and thus brought the classical literature of India into disrepute.

Mr. Macdonald tells us that the Hindu has not the historical sense and says that the accusation might be proved in a court of Law. Whatever truth there may be in this statement when it is made about the degenerate descendants of the Rishis, it is certainly not a fact that Sanskrit literature does not show evidence of the existence of the historical sense among the ancient Aryas. Let Mr. Mcdonald ponder over the following verse of the Rajtrangni (The Chronicles of Kashmere) by Kallhana "That noble minded poet (historian) is alone worthy of praise whose word, like that of a judge, keeps free from love or hatred in relating the facts of the past." Commenting upon it Mr. H. Bruce says:—"Kalhana by a *toude force* or by what must be called a miracle of genius managed to attain to *a real historic sense*."

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The last anniversary of the Lahore Arya Samaj was an unqualified success from all standpoints. The number of delegates was unsusually large and the number of visitors was at times so great, that the multitude became well-nigh unmanageable. The climax was reached when Mahatma Munshi Ram stood up to deliver his annual charge to his community. All passages were blocked and nothing could be discerned in the vast pandal except waves upon waves of humanity surging up in a vast occean, creating eddies and whirlpools and at times beating upon the shore with great fury. As soon as, however, the popular speaker mounted the platform and uttered the first words in his distinct, silvery tones, a spell was cast over the mighty sea and the rushing and clashing waves were stilled all at once. Such is the magic of personality. There is no doubt that such

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tremendous power wielded by one man creates jealousies and heart-burnings, but so long as it is exerted for the good of society it is a blessing no matter what croakers and men whose ambition has been thwarted and baffled say and think. Mahatma Munshi Ram's lecture was the event of the anniversary week. Besides instructive lectures and sermons were delivered by Swami Satyananda, Pandit Jagannath Nirukta Ratan, Kaviraj Sita Ram Shastri, Pandit Bhagat Ram, Pandit Arya Muni, and Professor Rama Deva. Chowdri Ram Bhaj Datta delivered an eloquent speech and made an appeal for funds. 32 thousand rupees were announced as having been collected on the occasion. Professor Balkrishna read an excellent paper in English on "The Gurukula System of Education and its Critics" which appears in our current issue as the leading article.

Devi Kausalya of the Kanya Mahavidyalya delivered a short Sanskrit speech which was much appreciated. Devi Kausilya is a student of the highest class in our Girls' College at Julludhar. She is a bright student especially well up in Sanskrit. Great hopes are entertained of her.

We have more than once personally questioned her on many points and can confidently assert that her attainments are of a very high order and reflect much credit upon the noble institution to which she belongs. We may remark *en passant* that the instructional condition of the K. M. Vidyalya has wonderfully improved of late and it is expected that under the judicious guidance of L. Dev Raj, L. Badri Dass, L. Karam Chand and Pandit Remal this unique institution will develop and gain in popularity. The organisers propose to remove it to a lonely and sequestered place and in this respect to conduct it on the lines of the Gurukula. A suitable site has been acquired and the building is in the course of construction. We hope that the noble work of this excellent institution will not be hampered for want of funds.

But to revert to the subject. Lady Dane graciously presided over the distribution of prizes to the successful students of the local Arya Girls' school which is always an important item in the anniversary programme. An address was presented to the distinguished guest. In reply Her Ladyship delivered a short but sweet speech in which she beautifully sketched the right ideal of women's education and praised the work of the Arya Samaj in this connection. The function was eminently successful. The fact of the consort of the Lieutenant Governor thus associating herself with educational work of the Arya Samaj, though

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it possesses no political significance, shows that the conduct of some shortsighted officials regarding the Arya Samaj anti-British and treating it accordingly is not approved by the Government. Surely Lady Dane could never have displayed such gracious interest in and expressed such unqualified approval of the work of the Samaj if Sir Louis had shared the views of a class of his subordinates in regard to this much maligned popular and progressive Church. Blessed are the peacemakers for theirs is the kingdom of hearts.

THE ARYA KUMAR CONFERENCE.

The Arya Kumar Conference was held on Sunday noon in the premises of the Arya Pritinidhi Sabha and was a great success. Pandit Remal of the Kanaya Mahavidyalya Jullundhur was in the chair. Short speeches were delivered by various speakers and the invited guests sat down to a sumptuous feast provided by the Lahore Arya Kumar Sabha.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Sanatak Priksha.

Three students are preparing themselves for the degree of Snatak. The following are the rules and regulations of the *Snatak Priksha.*

(1) The degree of *Snatak* will be conferred upon a Brahmachari four years after he has passed the *Adhikari* Pariksha provided that he has attended at least ¾ths of the lectures in each subject, has passed all the term examinations, has borne a good moral character and has never been guilty of any serious breach of discipline. The period of training may be extended at the discretion of the Principal acting in concurrence with the College Council in the case of any student who has contravened any regulation of the College. The work to be done during each term will be decided by the Principal acting in concurrence with the lecturers in each subject and the syllabus bearing his signature will be circulated. If a student is unable to satisfy all qualifications for the degree, the Collge will grant him a certificate indicating the progress that he has made in each subject.

ACADEMIC YEAR, TERMS AND VACATIONS.

(2) The academic year will be divided into two terms. The first will commence on the Pratipada of Chaitra and terminate on the last day of Shravan. The second term will commence on the 1st of Kartik and terminate on the last day of Magh. The College will be

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closed on account of the annual vacations from the 1st of Bhadrapad to the 1st of Kartik and during the month of Phalguna.

(3) There will be an examination at the end of each term in subjects completed during it. After the first year a Brahmachari may be examined in a term examination in subjects prescribed for the following term or terms provided the lecturers in these subjects certify that he has completed the course laid down for the said term or terms. If he passes, he will be exempted, if he so desires, from attending lectures in these particular subjects for that period.

(4) A student failing in a subject or subjects in one term examination may reappear in the subject or subjects in a subsequent term examination. But a student who fails in any Vedic or Sanskritik subject in three term examinations successively will be discharged from the College provided that it shall be competent to the Principal to give another chance (which will be limited to residence in the college for two terms) to any such student who has obtained at least ¾ths. of the pass marks in that subject. A student failing in three successive term examinations in an elective subject will be disqualified from attending lectures in that subject. In the case of such a student it shall be competent to the College Council to permit him to take up some other elective subject.

(5) A student absenting himself from a term examination in any subject without the permission of the Principal will not be permitted to appear in the next term examination in the subject of the first term or will be awarded some other suitable punishment by the Principal.

(6) The scale of marks, the number of papers, and the time allowed for answering them, will be fixed by the Principal acting in consultation with lecturers and notified a fortnight before the date of the examination.

(7) Students who have obtained at least 70 p. c. of the total number of marks for all the term examinations will be declared to have passed in the First Division, those obtaining at least 50. p. c. in the Second Division, and those obtaining at least 40 p. c. in the Third Division. Forty *per cent* will be the minimum number of marks required to pass in the aggregate as well as in the term Examinations. If a student fails in a subject in a term Examination, the number of marks obtained by him in that subject will not be considered at the time of calculating the aggregate.

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(8) Students who submit an original *thesis* in a subject after the completion of the third year will, if the *thesis* is approved by a Committee consisting of the lecturers in that subject and two learned men not conneted with the College and appointed by the Governing Body, will be declared to have passed with honors in that subject. Students desiring to take up the honors course must notify to the Governor, through the Principal six months before the date (which must be a day after the termination of a term examination) on which they will be ready to hand over the *thesis*.

CONDUCT OF EXAMINATIONS.

(9) Each student entering for a term Examination will be supplied by the Principal with a card bearing his number and a copy of rules for examinations.

(10) The room in which each examination is to be held will be indicated in the date-sheet published by the Principal.

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(13) On leaving the examination room the student is required to leave his written book at the place from which he took his examination papers. Students will he held responsible for the proper return of their written papers.

(14) No student will be admitted to the examination room after ten minutes have elapsed from the time announced for the examination to begin. No student will be allowed to leave the examination room until one hour has elapsed from the time of commencement of the paper.

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